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WHICH ARE IN THE

SACRED SCRIPTURE OR WORD OF THE LORD,

L A I D O P E N .

TOGETHER WITH WONDERFUL THINGS

WHICH WERE SEEN IN THE

WORLD OF SPIRITS AND IN THE HEAVEN OF ANGELS.

GENESIS.

By EMANUEL SWEDENBORG.

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MATTHEW VI. 33.

*Seek ye first the Kingdom of God, and His Righteousness, and
all things shall be added unto you.*

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GENESIS.

CHAPTER TENTH.

CONCERNING THE MOST ANCIENT CHURCH, WHICH WAS CALLED MAN, OR ADAM.

1114. ANGELS and spirits, or men after death, may, if they desire it, when the Lord permits, have interview with all whom they have had acquaintance with in the world, whether personally or by hearsay, so as to see them, and converse with them : and, what is wonderful, the interview takes place in an instant, and the parties find themselves in the immediate presence of each other. Such communication is granted not only with friends, who, for the most part, find each other, but also with others whom they may have esteemed and respected. By the Divine Mercy of the Lord, it has been permitted me to converse, not only with those whom I was acquainted with during their life in the body, but also with those who in the Word were celebrated more than others ; thus even with those who belonged to the Most Ancient Church, which was that which is called Man, or Adam ; also with some who belonged to the succeeding Churches ; to the intent that I might know, that by the names in the first chapters of Genesis are only meant Churches ; and also that I might know what was the character of the men who formed the Churches at that time. What therefore it was given me to know concerning the Most Ancient Churches are these things which follow.

1115. They who belonged to the Most Ancient Church, which was called Man, or Adam, and who were celestial men, are very high above the head, where they dwell together in the utmost happiness. They said that others seldom came to them, except, at times, some from a different place, as they expressed it, from the universe. They said, also, that the reason of their dwelling in

such elevation above the head, was, not because they were high-minded, but in order to govern others in the same station.

1116. There were shown to me the habitations of those who belonged to the second and third posterity of this Most Ancient Church, which are very magnificent, extending to a great length, and variegated with beautiful colors, purple and blue. For the angels have most magnificent habitations, so as to exceed all description ; and these I have frequently seen, they being as really apparent to their eyes as it is possible for any thing to be : but the origin of such lively appearances, by the Divine Mercy of the Lord, will be shown in what follows. They live in an aura of light, of, so to speak, a brilliant pearly and sometimes diamond-like lustre : for, in the other life, there are wonderful auras in numberless variety. They are much in error who suppose that such things do not there exist, and infinitely more than ever could have entered, or can enter into the idea of any one. Such things, indeed, are representatives, like those which were sometimes seen by the prophets ; but still they are so real, that they who are in the other life account them to be real, but the things existing in the world as respectively not real.

1117. They live in the highest degree of light, with which the light of the world will scarcely admit of any comparison. It was exhibited to me by means of a bright flamy light, which, as it were, glided down before my eyes ; and they who belonged to the Most Ancient Church said, that their light is such, and still more intense.

1118. What the nature of their speech was when they lived in the world, was shown me by a kind of influx which I cannot describe ; that it was not articulate, like the vocal speech of our time, but that it was tacit, being produced, not by external respiration, but by internal. It was also given me to apperceive the nature of their internal respiration, that it proceeded from the navel towards the heart, and thus through the lips, without any thing sonorous, and that it did not enter into the ear of another by an external way, and strike what is called the drum of the ear, but by a certain way within the mouth, and in fact by the passage there, called at this day the Eustachian tube. It was further shown that by such speech they were enabled to express much more fully the sentiments of the mind, and the ideas of thought, than can possibly be done by articulate sounds, or by sonorous words, which in like manner are directed by the respiration, but such as is external, for all spoken words are entirely directed by applications of the respiration ; but this, with them was directed much more perfectly, because by internal respiration, which, as being interior, is also much more perfect, and more applicable and conformable to the ideas of thought. Moreover, they were able to express the mind's meaning by slight motions of the lips,

and by corresponding changes of the face: for being celestial men, whatsoever was the object of their thought shone forth from the face and eyes, which were varied conformably. It was utterly impossible for them to assume a countenance which was not in agreement with their thoughts: simulation, and still more, deceit, was to them an enormous crime.

1119. It was shown me to the life, how the internal respiration of the most ancient people flowed tacitly into a kind of external respiration, and thus into a tacit speech, perceived by another in his interior man. They said, that that respiration, with them, was varied according to the state of their love and faith towards the Lord; the reason also was stated, that, because they had communication with heaven, it could not be otherwise; for they respired with the angels in whose fellowship they were. The angels have a respiration, to which internal respiration corresponds, and with them it is varied in a similar manner; for when any thing contrary to love and faith towards the Lord presents itself to them, their respiration is straitened; but when they are in the enjoyment of love and faith, their respiration is free and full. Something of this sort also takes place with every man, but according to his corporeal and worldly loves, and according to his principles, which when any thing opposes, there is to them a straitness of respiration, but when they are favored, a free and full respiration; but these things are of the external respiration. But concerning the respiration of angels, by the Divine Mercy of the Lord, in the following pages.

1120. It was further shown, that the internal respiration of the men of the Most Ancient Church, which was from the naval towards the interior region of the breast, in process of time, or in their posterity, was changed, and retired more towards the region of the back, and towards the abdomen, thus more outward and downward; and that at length, in the last posterity of that Church, which was immediately before the flood, there remained scarce any thing of internal respiration, and when at last it was annihilated in the breast, they were of themselves suffocated: but that in some external respiration then began, and with it articulate sound, or speech by vocal expressions. Thus the respirations, with the people before the flood, were according to the state of their love and faith; and at length, when there remained no love and no faith, but the persuasion of the false, internal respiration ceased, and with it ceased all immediate communication with angels, and perception.

1121. I was informed by the immediate descendants of the Most Ancient Church concerning the state of their perception, viz. that they had a perception of all things relative to faith, almost as the angels, with whom they had communication, by reason that their interior man, or spirit, through the medium also of internal respiration, was joined with heaven; and that love towards the Lord

and love towards the neighbor carries this with itself, for thus man is joined with the angels, by their veriest life, which consists in such love. They said, that they had the law written in themselves, because they were in love towards the Lord, and love towards the neighbor; for then whatever the laws enjoin was agreeable to their perception, and whatever the laws forbid was contrary to perception; nor did they doubt, but that all human laws, as well as divine, are founded in love towards the Lord and charity towards the neighbor, and respect that as their fundamental; wherefore since from the Lord they possessed in themselves this fundamental, they could not but know all things thence derived. They believe also, that all mankind at this day, who love the Lord and the neighbor, likewise have the law written in themselves, and are accepted citizens in all places on earth, as the same are in the other life.

1122. I was further informed, that the men of the Most Ancient Church, had most delightful dreams, and likewise visions, and that it was at the same time insinuated into them, what these signified; hence their paradisiacal representations, and other things besides. Thus the objects of the outward senses, which are terrestrial and worldly, were to them as nothing, nor did they perceive any thing of delight in them, only in the things which they signified and represented: wherefore, when they saw terrestrial objects, they did not think at all about them, but only about those which they signified and represented; which to them were most delightful, for they were such things as exist in heaven, by virtue whereof they see the Lord Himself.

1123. I have discoursed with the third generation of the Most Ancient Church; who said, that in their time, when they lived in the world, they expected the Lord, who was to save the whole human race; and that it was then a common saying amongst them, that the seed of the woman should trample upon the serpent's head. They said, that from that time it was the greatest enjoyment of their lives to procreate offspring, as their highest delights were to love their partners in the married state, for the sake of offspring, calling those delights the most joyful, and those enjoyments the most delightful: they added, that the perception of these enjoyments and delights was received by influx from heaven, because the Lord was to be born.

1124. Some of the posterity which lived before the flood, (not of those who perished, but who were somewhat better than them,) were present with me; and at first their influx was sufficiently soft and insensible; but it was given to perceive, that they were inwardly wicked, and that they inwardly acted in opposition to love. There exhaled from them a fetid sphere like that of a dead body, so that the spirits who were about me fled away. They imagined themselves to be so subtle, that no one would perceive what they thought. I discoursed with them concerning the Lord,

asking, whether as their fathers, they had expected Him? They replied, that they represented the Lord to themselves as an old man with a grey beard, holy, and that from him they should become holy, and in like manner bearded: hence arose the superstition concerning beards, amongst their posterity. They added, that now also they were able to adore Him, but that they did it from themselves. An angel however approaching at that instant, they were not able to endure his presence.

1125. It was also given me to discourse with those who were of the Church called Enos, spoken of in Genesis, chap. iv. 26: their influx was soft, their speech modest, and they said, that they live in charity with each other, and perform offices of friendship to others who come to them; but it appeared, that their charity was the charity of friendship.* They live in tranquillity, like good citizens, offering no molestation to any one.

1126. There appeared to me a narrow confined apartment, and, the door being opened, there came into view a tall man, clothed in white, the whiteness being intense; I wondered who he was; they said, *that a man clothed in white* signified those who were called Noah, or those who were the very first of the ancient Church, which was the Church after the flood; and that they were thus represented because they were few.

1127. It was granted me to converse with those of the Ancient Church, or the Church after the flood, who were called Shem. Their influx was soft, through the region of the head, into the region of the breast towards the heart, but it did not reach the heart: by the influx it may be known of what quality they are.

1128. There appeared a certain one, veiled as it were with a cloud, and around his face several wandering stars, which signify falses; it was said, that such was the posterity of the Ancient Church when it began to perish, especially amongst those who instituted worship by sacrifices and by images.

1129. An account of the Antediluvians who perished, will follow at the end of this chapter.

CHAPTER X.

1. AND these *are* the nativities of the sons of Noah, Shem, Ham, and Japheth; and unto them were sons born after the flood.

2. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

* The author here distinguishes between genuine charity and charity of friendship; the meaning of this distinction may be seen explained below, n. 1158.

3. And the sons of Gomer ; Ashkenas, and Riphath, and Togarmah.

4. And the sons of Javan ; Elishah, and Tarshish, Kittim, and Dodanim.

5. From these were spread abroad the islands of the Gentiles in their lands, every one according to his tongue, according to their families, as to their nations.

6. And the sons of Ham ; Cush, and Mizraim, and Phut, and Canaan.

7. And the sons of Cush ; Seba, and Havilah, and Sabtah, and Raamah, and Sabteka. And the sons of Raamah ; Sheba, and Dedan.

8. And Cush begat Nimrod : he began to be a mighty one in the earth.

9. He was mighty in hunting before JEHOVAH : wherefore it was said, As Nimrod, mighty in hunting before JEHOVAH.

10. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11. Out of that land went forth Ashur, and built Nineveh, and the city Rechoboth, and Calah.

12. And Resen between Nineveh and Calah ; the same is a great city.

13. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim.

14. And Pathrusim, and Caslubim of whom went forth Philisthim, and Caphtorim.

15. And Canaan begat Sidon his first-born, and Heth.

16. And the Jebusite, and the Amorite, and the Girgasite.

17. And the Hivite, and the Arkite, and the Sinite.

18. And the Arvadite, and the Zemorite, and the Hamathite : and afterwards were the families of the Canaanites spread abroad.

19. And the border of the Canaanites was from Sidon, in coming to Gerar, unto Azzah, in coming to Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20. These are the sons of Ham, according to their families, according to their tongues, in their countries, in their nations.

21. And there were born also unto Shem : he is the father of all the sons of Heber ; the elder brother of Japheth.

22. The sons of Shem : Elam, and Ashur, and Arphaxad, and Lud, and Aram.

23. And the sons of Aram : Uz, and Hul, and Gether, and Mash.

24. And Arphaxed begat Selah ; and Selah begat Heber.

25. And unto Heber were born two sons : the name of the one was Peleg, for in his days was the earth divided ; and the name of his brother was Joktan.

26. And Joktan begat Almodad, and Shelaph, and Hazarmaveth, and Jerah.

27. And Hadoram, and Uzal, and Diklah.

28. And Obal, and Abimael, and Shebah.

29. And Ophir, and Havilah, and Jobab : all these were the sons of Joktan.

30. And their dwelling was from Mesha, in coming unto Sephar, a mountain of the East.

31. These are the sons of Shem, according to their families, according to their tongues, in their countries, according to their nations.

32. These are the families of the sons of Noah, according to their generations, in their nations ; and from these were spread abroad the nations in the earth after the flood.

THE CONTENTS.

1130. In this whole chapter it is treated concerning the Ancient Church and its propagation, verse 1.

1131. They who maintained external worship corresponding to internal, are the sons of Japheth, verse 2 : and they who maintained external worship more remote from internal, are the sons of Gomer and Javan, verses 3 and 4 : they who maintained worship still more remote, are the islands of the Gentiles, verse 5.

1132. They who cultivated knowledges, scientifics, and rituals, and separated them from things internal, are the sons of Ham, verse 6. They who cultivated the knowledges of spiritual things, are the sons of Cush ; and they who cultivated the knowledges of celestial things, are the sons of Raamah, verse 7.

1133. It is next treated concerning those, who maintain external worship, in which the interiors are evil and false. Nimrod is such worship, verses 8, 9 : the evils in such worship are described, verse 10 : the falses therein, verses 11, 12.

1134. Concerning those who form to themselves new kinds of worship, out of things scientifical, by means of reasonings, verses 13, 14 : of those who make mere science of the knowledges of faith, verse 14.

1135. Concerning external worship without internal, which is Canaan, and concerning the derivations of that worship, verses 15, 16, 17, 18. Concerning its extension, verses 19, 20.

1136. Concerning internal worship, which is Shem, and its extension, even to another Ancient Church, verse 21. Concerning internal worship and its derivations, which, because from charity, are of wisdom, intelligence, science, and knowledges, which things are signified by the nations, verses 22, 23, 24.

1137. Concerning a certain Church, which existed in Syria, instituted by Heber, which is to be called another Ancient Church ;

the internal worship of which is Peleg, the external Joktan, verse 25. Its rituals are the nations which are named, verses 26, 27, 28, 29. The extension of this Church is described, verse 30.

1138. That there were divers kinds of worship in the Ancient Church, according to the genius of each nation, verses 31, 32.

THE INTERNAL SENSE.

1139. IT was before said, that there are four different styles in the Word. The first is that of the Most Ancient Church, which is such as is used from the first chapter of Genesis to this chapter. The second is the historical, such as is used in the following books of Moses, and in the other historical books. The third is the prophetical. The fourth is a middle style between the prophetical and that of common discourse, see n. 66.

1140. In this chapter and in the following, to the account of Heber, the most ancient style is continued; but it is mediate between the constructed historical style, and the true historical style. For by Noah, and his sons, Shem, Ham, Japheth, and Canaan, nothing else was nor is understood, than abstractly the Ancient Church as to its worship; namely, by Shem is meant internal worship, by Japheth corresponding external worship, by Ham internal worship corrupted, by Canaan external worship separate from internal. Such persons never existed, but those kinds of worship were so named, because all other different kinds, or all specific differences, might be reduced to those as fundamentals. Wherefore by Noah, nothing else was meant but the Ancient Church in general, comprehending, as a parent, all the rest. But by the names in this chapter, exclusive of Heber and his posterity, are meant so many nations; and there actually were so many nations that constituted the Ancient Church; which Church was spread far and wide around the land of Canaan.

1141. They who are here named as the sons of Japheth, were all such as maintained external worship corresponding with internal; that is, who lived in simplicity, in friendship, and in mutual charity, and were acquainted with no other doctrinals than external rites. They who are named as the sons of Ham, were such as had a corrupt internal worship. They who are called the sons of Canaan, were such as maintained external worship separate from internal. They who are

called the sons of Shem, were internal men, and worshiped the Lord and loved their neighbor ; whose Church was nearly such as our true Christian Church.

1142. What was the specific quality of these Churches, is not mentioned in this chapter, for they are only recounted as to their names ; but it appears from the writings of the prophets, where the names of these nations very commonly occur, and no where signify any thing else ; though sometimes understood in a genuine sense, and at other times in an opposite sense.

1143. Although these were the names of the nations which constituted the Ancient Church, still, in the internal sense, things are understood, viz. different kinds of worship. Names, countries, nations, and the like, are not at all known to those who are in heaven ; they have no idea of such things, but of the realities signified thereby. It is from the internal sense that the Word of the Lord lives, this sense being like the soul, of which the external sense is as it were the body ; and the case with the Word is as with man : when his body dies, then his soul lives, and when the soul lives, then he is no longer acquainted with the things that relate to the body : thus when he comes amongst angels, he knows not what the Word is in its literal sense, but only what it is in its soul. Such was the man of the Most Ancient Church ; were he living at this day on earth, and were he to read the Word, he would not at all remain in the sense of the letter, but it would be as if he did not see it, but only the internal sense abstracted from the letter ; and this in such a manner as if the letter had no existence ; thus he would dwell in the life or soul of the Word. The case is the same with every part of the Word, even with the historicals, which are altogether such as they are related ; but yet not even the minutest word is given, which does not in the internal sense involve arcana, which never become apparent to those who keep their attention fixed on the historical context. Thus in this chapter, by the names are signified, in the literal or historical sense, the people who constituted the Ancient Church, but in the internal sense, the doctrinals of those people.

1144. Verse 1. *And these are the nativities of the sons of Noah ; Shem, Ham, and Japheth ; and unto them were sons born after the flood.* These are the nativities of the sons of Noah, signifies the derivations of the doctrinals and kinds of worship of the Ancient Church, which, in general, is Noah : Shem, Ham, and Japheth, signify here as above ; Shem, true

internal worship ; Ham, corrupt internal worship ; Japheth, external worship corresponding with internal : sons being born to them, signify doctrinals thence derived : after the flood, signifies from the time that this new Church existed.

1145. That the nativities of the sons of Noah signify the derivations of the doctrinals and worship of the Ancient Church, which in general is Noah, appears from the signification of nativities, spoken of above. Nativities in the external or literal sense, are generations of one person from another, as is known ; but in the internal sense, all has relation to things celestial and spiritual, or to such as belong to charity and faith. Thus here nativities have relation to the things of the Church, and therefore to doctrinals, as will better appear from what follows.

1146. That Shem, Ham, and Japheth, have the same signification here as above, viz. That Shem signifies true internal worship, Ham corrupt internal worship, Japheth external worship corresponding with internal, appears from what was said above concerning them ; where it was not only shown that Shem, Ham, and Japheth, signify those kinds of worship, but also what is meant by true internal worship, or Shem ; also what by corrupt internal worship, or Ham ; and likewise what by external worship corresponding with internal, or Japheth ; wherefore we may not dwell longer on these things.

1147. That by sons being born unto them are signified doctrinals thence derived, appears from the signification of sons in the internal sense, as denoting the truths of faith, and also falses ; consequently doctrinals, by which are signified both truths and falses, for such are the doctrinals of Churches. That sons have this signification, may be seen above, n. 264, 489, 491, 533.

1148. That after the flood, signifies from the time that this new Church existed, appears in like manner from what was said in the preceding chapters ; for the end of the Most Ancient Church is described by the flood, and also the beginning of the Ancient Church. It is to be observed, that the Church before the flood is called the Most Ancient Church, but the Church after the flood, the Ancient Church.

1149. Verse 2. *The sons of Japheth ; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.* The sons of Japheth signify those who maintained external worship corresponding with internal : Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras, were so many nations with

whom such worship was ; by which nations, in the internal sense, are signified so many several doctrinals, which were the same as rituals, which they observed as holy.

1150. That the sons of Japheth signify those who had external worship corresponding with internal, was said above. External worship is said to correspond with internal, when the essential is contained within it. The essential of worship is adoration of the Lord from the heart : this cannot exist, unless there be charity, or love towards the neighbor ; for the Lord is present in charity, or love towards the neighbor, and may then be adored from the heart : thus adoration is from the Lord, for the Lord gives all ability and all essence (*omne posse et omne esse*) in adoration. Hence it follows, that as charity is with man, such is adoration, or worship. All worship is adoration, because, that it may be worship, adoration of the Lord must be in it. The sons of Japheth, or the nations and people who were called the sons of Japheth, lived amongst themselves in mutual charity, in friendship, in civility, and in simplicity, wherefore also the Lord was present in their worship ; for when the Lord is present in external worship, then there is internal worship within the external, or it is external worship corresponding with internal. There were many nations of old, as there are some at this day, who place worship in externals, and do not know what the internal is, or who, if they know, do not think about such things : if such acknowledge the Lord, and love their neighbor, the Lord is in their worship, and they are the sons of Japheth ; but if they deny the Lord, and love only themselves, and care not for the neighbor, but rather bear hatred towards him, their worship is external separate from internal, and they are the sons of Canaan, or Canaanites.

1151. That Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras, were so many nations, with whom was such worship, and that by them, in the internal sense, are signified so many doctrinals, which were the same as rituals, which they observed as holy, appears manifestly from the Word, where mention is made continually of those nations ; for by them is every where signified external worship ; sometimes external worship corresponding with internal, sometimes opposite to it : the reason that it was opposite, is, because all the Churches, wherever they were planted, in process of time became changed, and even into their opposite. That the nations here named signify nothing else but external worship, consequently their doctrinals, which were rituals,

may appear, as was said, from the Word elsewhere, especially with the prophets. Concerning Magog, Meshech, Tubal, and Gomer, it is thus written in Ezekiel: "Son of man, set thy faces against Gog, the land of Magog, the prince, the head of Meshech and Tubal; and prophesy against him, and say, Thus saith the Lord Jehovih; Behold, I am against thee, O Gog, the prince, the head of Meshech and Tubal; and I will bring thee back, and will put hooks in thy jaws, and will bring thee forth, and all thine army, horses, and horsemen, all of them completely clad, a great congregation, with buckler and shield, all of them handling swords; Persia, Cush, and Phut, with them; Gomer and all his bands with them; the house of Togarmah, the sides of the north, and all his bands; and many people with thee. In the latter years thou shalt come upon the land that is brought back from the sword, gathered from many people, upon the mountains of Israel, which were made a waste." xxxviii. 2, 3, 4, 5, 6, 8. This chapter treats throughout concerning the Church, which became perverted, and at length placed all worship in externals or rituals, charity being extinct; which charity is signified by the mountains of Israel. Gog, and the land of Magog, the prince and the head of Meshech and of Tubal, signifies worship in externals. Any one may see that the subject here treated of is not concerning Gog and Magog; the Word of the Lord does not treat of worldly things, but involves things divine. In the same prophet: "Prophesy against Gog, and say, Thus saith the Lord Jehovih: Behold, I am against thee, O Gog, the prince, the head of Meshech and Tubal; and I will bring thee back, and leave but a sixth part of thee, I will cause thee to come up from the sides of the north, and will bring thee upon the mountains of Israel; thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee." xxxix. 1, 2, 4. This chapter likewise treats throughout of external worship separate from internal, and become idolatrous, which is here signified by Gog, Meshech, and Tubal; by whom also are meant the doctrinals which they conceive, and which they afterwards confirm from the literal sense of the Word, and so falsify truths, and destroy internal worship; for, as was said, those nations have also an opposite signification. So in John: "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations, which are in the four corners of the earth, Gog and Magog, to gather them together to battle; they went up on the plain of the earth,

and compassed the camp of the saints about, and the beloved city :” Rev. xx. 7, 8, 9, where Gog and Magog have a like signification as above. External worship separate from internal, that is, separate from love towards the Lord, and from love towards the neighbor, is merely idolatrous, which encompasses the camp of the saints and the beloved city. Concerning Meshech and Tubal it is thus written in Ezekiel : “There is Meshech and Tubal, and all her multitude : her graves are round about him : all of them uncircumcised, slain with the sword, because they caused their terror in the land of the living :” xxxii. 26 ; concerning Egypt, or scientifics, by which such are desirous to explore spiritual things ; Meshech and Tubal signify doctrinals, which are rituals, and which are called uncircumcised when there is no love : hence they are slain with the sword, and a terror in the land of the living. Concerning Javan it is written in Joel : “The sons of Judah, and the sons of Jerusalem, ye have sold to the sons of the Javanites, that ye may remove them far from off their border,” iii. 6 : the sons of Judah signify the celestial things of faith, the sons of Jerusalem the spiritual things of faith, consequently things internal : the sons of the Javanites signify worship in externals separate from what is internal : and because such worship is so far removed from what is internal, it is said, that they removed them far from their border. Javan and Tubal denote true external worship itself, in Isaiah : “It shall come, that I will gather all nations and tongues, and they shall come and see my glory ; and I will set a sign among them, and will send those that escape of them to the nations, Tarshish, Pul, and Lud, that draw the bow, Tubal and Javan, the isles afar off, that have not heard my fame, neither have seen my glory : and they shall declare my glory amongst the Gentiles,” lxvi. 18, 19 ; where concerning the Lord’s kingdom, and His advent : Tubal and Javan denote those who are in external worship corresponding with internal, who were to be instructed concerning things internal.

1152. Verses 3, 4. *And the sons of Gomer ; Ashkenas, and Riphath, and Togarmah. And the sons of Javan ; Elishah, and Tarshish, Kittim, and Dodanim.* By the sons of Gomer are also signified those who had external worship, but derived from that which was with the nation Gomer. Ashkenas, Riphath, and Togarmah, were so many nations, amongst which such worship was ; and by them also are signified so many doctrinals, which were rituals, derived from the external worship

with Gomer. By the sons of Javan are signified others still, who maintained external worship derived from the worship which was with the nation Javan. Elishah, Tarshish, Kittim, and Dodanim, were so many nations amongst which such worship was; and by them are also signified so many doctrinals, which were rituals, derived from the external worship with Javan.

1153. That by the sons of Gomer are also signified those who had external worship, but derived from that which was with the nation Gomer, appears from what has been repeatedly said and shown above concerning the signification of sons; and also from this, that Gomer was one of those nations which had external worship corresponding with internal. Seven nations which were in such worship, are named in the foregoing verse; and here again seven nations are named, which are called the sons of Gomer and Javan: but what was the specific difference between one and the other cannot be explained, since here they are named only. The differences, however, may appear in the prophets, where the specific kinds of worship are treated of. In general, all the differences of external worship, as also of internal, are according to the adoration of the Lord in the worship; and the adoration is according to the love towards the Lord and love towards the neighbor; for the Lord is present in love, thus in worship; the differences of which, among the nations here named, were hereby determined. That it may yet more clearly appear, how the differences of worship are circumstanced, and how they were circumstanced amongst the various nations in the Ancient Church, it is to be known, that all true worship consists in adoration of the Lord, adoration of the Lord in humiliation, and humiliation in man's acknowledgment that in himself there is nothing alive and nothing good, but that in himself all is dead, yea, like a carcass; and in the acknowledgment, that every thing alive and every thing good is from the Lord. The more a man acknowledges these things, not with the lips only, but with the heart, so much the more is he in humiliation, consequently so much the more in adoration, that is, in true worship, and so much the more in love and charity, and so much the more in happiness; the one being in the other, as things joined together and inseparable. Hence it may appear what are the differences of worship, and what their qualities. They who are here named, and called the sons of Gomer and Javan, are they who also had external worship corresponding with internal, but such as was somewhat more remote than that of those who are named in

the preceding verse, whence they also are called sons. The generations successively descending, or derivations, here proceed from what is interior towards what is more exterior. The more sensual man becomes, so much the more is he exterior, consequently, so much the more is he removed from the true worship of the Lord; for he partakes more of the world, the body, and the earth, and less of the spirit, consequently, is more remote. These who are called the sons of Gomer and Javan, as being more sensual, placed worship in externals still more than they who are described as their parents and uncles, wherefore here they constitute another class.

1154. That Ashkenas, Riphath, and Togarmah, were so many nations, with which such worship was, and that by them are signified so many doctrinals, which were rituals, derived from the external worship with Gomer, appears in the prophets, where the same nations are also mentioned; and by them are signified doctrinals, or rituals, in both senses, as is usual, sometimes in the genuine, sometimes in the opposite sense. Thus Ashkenas is spoken of in Jeremiah: "Lift up a standard in the land, sound the trumpet among the nations, consecrate the nations against her, cause to hear against her the kingdoms of Ararath, Minni, and Ashkenas," li. 27; concerning the destruction of Babel; where Ashkenas stands for idolatrous worship, or external worship separate from internal, which destroyed Babel; in particular, for false doctrinals; thus, in the opposite sense. Togarmah is mentioned in Ezekiel: "Javan, Tubal, and Meshech, these were thy merchants; they traded with the soul of man, and with vessels of brass, in thy market. They of the house of Togarmah gave horses and horsemen and mules for thy subsidies," xxvii. 13, 14; concerning Tyre, whereby were represented those who possessed the knowledges of things celestial and spiritual: Javan, Tubal, and Meshech, signify, as before, various representative or corresponding rites; Togarmah has a like signification: the external rites of the former nations have respect to things celestial, but of the latter, or Togarmah, to things spiritual, as appears from the signification of the things with which they traded: here in a genuine sense. Again, in the same prophet: "Gomer and all his bands, the house of Togarmah; the sides of the north with all their bands," xxxviii. 6; for perverted doctrinals, which are also the sides of the north: here it is in an opposite sense.

1155. That by the sons of Javan are signified others still,

with whom was external worship derived from the worship which was with the nation Javan, may appear in like manner from the prophets, where they are named in a series with the things themselves, in which series they signify no otherwise than the things. The reason why the sons of Gomer and the sons of Javan are alone mentioned, and not the sons of the others who are named in the second verse, where there are seven, is, because the sons of the one have relation to the class of things spiritual, and the sons of the other to the class of things celestial. That the sons of Gomer have relation to the class of things spiritual, appears from the passages in the prophets just above quoted; and that the sons of Javan have relation to the class of things celestial, will appear from what follows. The class of things spiritual is distinguished from the class of things celestial by this; that the former regard the truths of faith, and the latter the goods of faith, which are of charity. These distinctions, although they are most unknown in the world, yet in heaven are most known, not only as to the differences in general, but also as to the differences in particular; for in heaven there is not the least difference, but what is distinguished by the most orderly arrangement. In the world it is barely known that different kinds of worship exist, and nothing more of them is known than differences in externals; but in heaven, the essential differences, which are innumerable, appear to the life, and in fact, such as they are in internals.

1156. That Elishah, Tarshish, Kittim, and Dodanim, were so many nations with which such worship was, and that by them are signified so many doctrinals, which were rituals, derived from the external worship with Javan, may appear from the following passages in the prophets. Concerning Elishah it is written in Ezekiel: "Fine linen, with brodered work from Egypt, was that which thou spreadest forth, to be thy ensign: blue and purple from the isles of Elishah was thy covering," xxvii. 7; concerning Tyre, whereby are signified those who possess celestial and spiritual riches, or knowledges: brodered work from Egypt is put for scientifics, and thus for rituals representative of things spiritual; blue and purple from the isles of Elishah for rituals corresponding with internal worship, consequently those representative of things celestial. Here they are mentioned in a genuine sense. Concerning Tarshish it is written in Isaiah: "I will send those that escape of them to the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, the

isles afar off," xvi. 19. In the same prophet: "Howl, ye ships of Tarshish, because Tyre is laid waste, so that there is no house for entering in; from the land of Kittim, this is manifest to them," xxiii. 1; and moreover concerning Tarshish, see Isaiah lx. 9, Jer. x. 9, Ezek. xxvii. 12, Psalms xlviii. 7; where it is put for rituals or doctrinals. Concerning Kittim it is thus written in Jeremiah: "Pass to the isles of Kittim and see; and to Arabia, and consider well, whether there be such a thing," ii. 10; and in Isaiah: "And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon; arise, pass over to Kittim; there also shalt thou have no rest," xxiii. 12; where Kittim stands for rituals. So in Ezekiel: "Of the oaks of Bashan have they made thy oars,—they have made thy beam of ivory from the isles of Kittim," xxvii. 6; concerning Tyre: the beam of a ship from the isles of Kittim is put for the externals of worship, thus for rituals, which respect the class of things celestial. In Moses: "Ships shall come from the coast of Kittim, and shall afflict Ashur, and shall afflict Heber," Numb. xxiv. 24; there also standing for external worship or rituals. Hence it may appear, that by all these names, in an internal sense, are signified things, which things are arranged in their series.

1157. Verse 5. *From these were spread abroad the islands of the Gentiles in their lands, every one according to his tongue, according to their families, as to their nations.* From these were spread abroad the islands of the Gentiles, signifies, that the kinds of worship existing in many nations had their rise from these; islands are particular tracts, consequently particular kinds of worship, which were still more remote; lands are their generals: every one according to his tongue, according to their families, as to their nations, signifies, that those kinds of worship were according to the genius of each: according to his tongue, is, according to the opinion of each; according to their families, is according to their uprightness; as to their nations, is, in general as to both opinion and uprightness.

1158. "From these were spread abroad the islands of the Gentiles in their lands."—That by these words is signified, that the different kinds of worship prevailing in many nations had their rise from these; and that islands are particular tracts, thus particular kinds of worship, still more remote; and that lands are the generals thereof; appears from the signification of islands in the Word. Heretofore it has been treated of those who had

external worship corresponding with internal. By the seven sons of Japheth are signified those who approached nearer to true internal worship ; by the seven sons of Gomer, and at the same time of Javan, those who were more remote from true internal worship ; by the islands of the Gentiles are signified those who were still more remote, and, properly, those who lived amongst themselves in mutual charity, but still in ignorance, not knowing any thing concerning the Lord, concerning the doctrinals of faith belonging to the Church, and concerning internal worship, but who yet had a sort of external worship, which they religiously observed : such are called islands, in the Word ; wherefore by islands are signified, in an internal sense, such worship as is more remote. They who are in the internal sense of the Word, as the angels, do not know what islands are, for they have no longer any idea of such places, but instead of them they have a perception of more remote worship, such as is of the Gentiles out of the Church. In like manner, also, by islands, they have a perception of those things within the Church itself, which are somewhat more remote from charity ; such as friendships and civilities : friendship is not charity, still less is civility charity ; but they are degrees beneath charity ; being however more and more sincere, in proportion as they are more and more grounded in charity. That such things are signified by islands, may appear from the following passages in the Word : “ Keep silence before me, O islands, and let the people renew their strength ; let them come near.—The islands saw, and feared, the ends of the earth trembled, drew near, and came,” Isaiah xli. 1, 5 ; where islands are put for the upright Gentiles out of the Church, who have religiously observed their external worship : the last boundaries, where the Church is, are called the ends of the earth. In the same prophet : “ He shall not fail nor be discouraged, till he set judgment in the earth, and the islands wait for his law.—Sing unto Jehovah a new song, his praise from the end of the earth, ye that go down to the sea, and the fulness thereof, the islands and the inhabitants thereof.—They shall give glory to Jehovah, and shall show his praise in the islands,” xlii. 4, 10, 12 : islands here also stand for the Gentiles out of the Church, who have lived in ignorance, simplicity, and probity. Again, in the same prophet : “ Listen, O islands, unto me, and hearken ye people from afar,” xlix. 1 ; in like manner, for those Gentiles who were more remote from the worship of the Lord, and from the knowledges of faith,

wherefore it is said from afar. Again, in the same: "The islands shall hope in me, and on mine arm shall they trust," li. 5; denoting the same Gentiles; and because they live in probity, therefore it is said, "They shall hope in me, and on mine arm shall they trust." In Jeremiah: "Hear the word of Jehovah, O ye nations, and declare it in the islands afar off," xxxi. 10; denoting the same. In Zephaniah: "Jehovah will be terrible unto them, for He will famish all the gods of the earth; and they shall bow themselves down, every one from his place, all the islands of the Gentiles," ii. 11: the islands of the Gentiles signify the nations more remote from the knowledges of faith. In David: "Jehovah reigneth, let the earth rejoice, let the many islands be glad; clouds and darkness are round about him," Psalm xcvi. 1, 2; denoting the same Gentiles: their ignorance is here expressed representatively by clouds and darkness, but whereas they are in simplicity and probity, it is said, "round about him." Since by islands are signified things more remote, therefore also Tarshish, Phut, Lud, Tubal, and Javan, by whom are signified kinds of external worship, are called islands, Isaiah lxvi. 19: Kittim likewise, Jerem. ii. 10, Ezek. xxvii. 6. Islands, also, when they are opposed to earth or mountains, signify the truths of faith, by reason of their being in the sea; thus they signify doctrinals, which are rituals.*

1159. "Every one according to his tongue, according to their families, as to their nations."—That these words signify, according to the genius, or disposition of each; that according to his tongue is, according to the opinion of each; that according to their families is, according to the probity of each; that as to their nations is, as to both, opinion and probity, in general; may appear from the signification of a tongue, and of families, and of nations, in the Word; concerning which, by the Divine Mercy of the Lord, in what follows. The reason why tongue, or language, in an internal sense, signifies opinions, and consequently principles and persuasions, is, because the correspondence of the tongue or language with the intellectual part of man, or with his thought, is like that of the effect with its cause: such also is the influx, not only of man's thoughts into the motions of the tongue in speaking, but such also is the influx of heaven; concern-

* The above paragraph will be better understood, when the reader is apprised, that, in Scripture language, every country is called *an island*, which is approached, from Judea, by crossing the sea, without regard to whether it is entirely surrounded by the sea, or not. *Edts.*

ing which, by the Divine Mercy of the Lord, certain things from experience will be related elsewhere. That families, in an internal sense, signify probity, and also charity and love, is hence, because all things relating to mutual love are in the heavens as consanguinities and relationships, consequently as families, concerning which see n. 685 : wherefore, in the Word, such things as are of love and charity are expressed by houses, and also by families ; to prove which we need not here delay ; that a house has such signification, may be seen, n. 710. That nations signify both opinion and probity in general, appears from the signification of a nation or nations in the Word. Nations, in a good sense, signify things new relating to will and understanding, consequently, the goods of love and the truths of faith ; but, in an opposite sense, they signify evils and falses. The case is similar in respect to the signification of houses, families, and tongues ; as might be proved by many passages from the Word ; the reason is, because the Most Ancient Church was distinguished into houses, into families, and into nations : the husband and wife, with their children, their men servants, and maid servants, constituted a house ; several houses, which were not far from each other, constituted a family ; and several families constituted a nation : hence, nations signified in one complex all the families together : the case is similar in heaven, but there all things are regarded according to love and faith towards the Lord, n. 685. Hence then the signification of nations in an internal sense, as being the general comprising both what relates to the will and to the understanding, or, what is the same, both the things which are of love and the things which are of faith, considered with respect to the families and houses whereof they are formed : on this subject may also be seen what was said above, n. 470, 471, 483. Hence it appears, that nations signify both opinion and probity in general ; and that each according to his tongue, according to their families, and as to their nations, signifies the genius of every man, family, and nation, to which worship was derived from the Ancient Church.

1160. Verse 6. *And the sons of Ham : Cush, and Mizraim, and Phut, and Canaan.* By Ham is here signified, as before, faith separate from charity ; by the sons of Ham, what belongs to such separate faith : Cush, Mizraim, Phut and Canaan, were so many nations, by which, in an internal sense, are signified knowledges, sciences, and kinds of worship, which belong to faith separate from charity.

1161. That by Ham is signified faith separate from charity, appears from what was said and shown concerning Ham in the foregoing chapter.

1162. Hence it follows, that by the sons of Ham are signified the things which belong to faith separated. In order to know what is meant by Ham, and thence what by the sons of Ham, it must be known what faith separate from charity is. Faith separate from charity is no faith : where there is no faith, there is no worship, neither internal nor external ; or if any worship, it is corrupt worship ; wherefore, by Ham, in like manner, is signified internal worship corrupted. They are in a false opinion who call faith the mere science or knowledge of things celestial and spiritual separate from charity ; for sometimes the very worst most excel in possessing science, who live in continual habits of hatred, revenge, and adultery, consequently who are infernal, and after the life of the body become devils. Hence it may appear, that science is not faith ; but faith is an acknowledgment of the things that belong to faith ; and acknowledgment is by no means external, but internal, and is the operation of the Lord alone, by charity, in man : acknowledgment belongs not to the lips, but to the life, and by the life of every one may be known the quality of his acknowledgment. All are called the sons of Ham, who have the science of the knowledges of faith, and have not charity ; whether the science of the interior knowledges of the Word, and its very mysteries ; or the science of all things contained in the literal sense of the Word ; or the science of other truths, of whatever name they may be, from which the former may be viewed ; or the knowledges of all the rituals of external worship ; if they have not charity, they are the sons of Ham. That they who are called the sons of Ham are such persons, appears from the nations, concerning which it now follows.

1163. That Cush, Mizraim, Phut, and Canaan, were so many nations, by which in an internal sense are signified knowledges, sciences, and rituals, which belong to faith separate from charity, may appear from the Word, where those nations are frequently mentioned ; for there such things are signified by them : to wit ; by Cush, or Ethiopia, the interior knowledges of the Word, by which men confirm false principles ; by Mizraim or Egypt, sciences, or various scientifics, by which they desire to explore the mysteries of faith, and thence confirm false principles ; by Phut or Lybia, knowledges from the literal sense

of the Word, by which in like manner they confirm false principles; by Canaan, or the Canaanites, are signified rituals, or observances of external worship, separate from internal: all these things, when they are separate from charity, are called the sons of Ham. By the same nations are also signified simply knowledges and sciences; by Cush, the interior knowledges of the Word; by Egypt, sciences; by Phut, knowledges derived from the literal sense of the Word: this is the reason why they are taken in both senses, as well the bad as the good, as may appear from the following passages.

1164. That by Cush or Ethiopia, are signified the interior knowledges of the Word, applied to confirm false principles, appears in Jeremiah: "Egypt riseth up like a flood, and his waters are moved like the rivers; and he said, I will go up, I will cover the earth, I will destroy the city and them that dwell therein. Come up, ye horses, and rage, ye chariots, and let the mighty ones come forth, Cush and Phut, that handle the shield," xlv. 8, 9; here Egypt denotes those who believe nothing but what they apprehend by scientifics, whence all things are involved in doubt, denial, and falsehood; which is to come up, to cover the earth, and destroy the city: Cush here denotes the **more** universal and interior knowledges of the Word, by which they confirm preconceived principles of what is false: Phut denotes knowledges from the literal sense of the Word, which are according to the appearances of the senses. So in Ezekiel: "The sword shall come upon Egypt, and there shall be pain in Cush, when the slain shall fall in Egypt, and they shall take her multitude, and her foundations shall be destroyed, Cush, and Phut, and Lud, and all Ereb, and Chub, and the sons of the land that is in league with them shall fall with them by the sword," xxx. 4, 5, 6: it is impossible for any one to know what is here meant, except from the internal sense; and unless the names were significative of things, the sense would be nearly nothing: but by Egypt are here signified sciences, by which men desire to enter into the mysteries of faith: Cush and Phut are called the foundations thereof, because they are knowledges from the Word. Again, in the same prophet: "In that day shall messengers go forth from me in ships to terrify the confident Cush, and there shall be pain upon them as in the day of Egypt," xxx. 9; Cush standing for knowledges from the Word, applied to confirm falses originating in scientifics. In the same prophet: "I will make the land of Egypt a waste,

a waste of desolation, from the tower of Syene, even to the border of Cush," xxix. 10 ; where Egypt stands for scientifics, and Cush for the knowledges of the interior things of the Word, which are the borders or boundaries whither sciences reach. In Isaiah : "The king of Ashur shall lead the captivity of Egypt, and the captivity of Cush, boys and old men, naked and barefoot, even with their buttocks uncovered, the nakedness of Egypt : and they shall be afraid and ashamed on account of Cush, their hope, and of Egypt, their glory," xx. 4, 5 ; where Cush denotes knowledges collected from the Word, whereby falses conceived by scientifics are confirmed : Ashur is the reasoning, which leads them captive. In Nahum : "Cush and Egypt were her strength, and there was no end, Phut and Lubim were thy helpers," iii. 9 ; concerning the church vastated ; where, in like manner, Egypt stands for scientifics, and Cush for knowledges. Cush and Egypt also stand simply for knowledges and sciences, which are truths, useful to those who are in the faith of charity ; thus they are used in a good sense ; as in Isaiah : "Thus saith Jehovah, The labor of Egypt, and merchandise of Cush and of the Sabæans, men of stature, shall come over unto thee, and shall be thine : they shall come after thee in chains ; they shall pass over, and shall bow themselves down unto thee ; they shall make supplication unto thee, (saying) Surely God is in thee, and there is none else, no other God," xlv. 14 : the labor of Egypt denotes science ; the merchandise of Cush and of the Sabæans denotes the knowledges of things spiritual, which render service to those who acknowledge the Lord, for all science and knowledge is theirs. In Daniel : "the king of the north shall have power over the stores of gold and of silver, and over all the desirable things of Egypt ; and the Lybians, (Phut) and the Ethiopians, shall be at thy steps," xi. 43 ; where Phut and the Ethiopians, or Cush, signify knowledges from the Word, and Egypt signifies scientifics. In Zephaniah : "From beyond the rivers of Cush, my worshippers," iii. 10 ; for those who are without knowledges, consequently the Gentiles. In David : "Princes shall come out of Egypt, Cush shall soon stretch out her hands unto God," Psalm lxviii. 31 ; where Egypt denotes sciences, and Cush, knowledges. So again : "I will make mention of Rahab and Babylon amongst them that know me : behold Philisthea and Tyre, with Cush ; this (man) was born there" (in the city of God) ; Psalm lxxxvii. 4 : Cush stands for knowledges collected

from the Word, wherefore he is said to be born in the city of God. Since Cush signifies the interior knowledges of the Word, and intelligence thence, therefore it is said, that the second river going forth from the garden of Eden encompassed the whole land of Cush ; concerning which may be seen above, n. 117.

1165. That by Mizraim, or Egypt, are in the Word signified sciences, or various scientifics, applied to explore the arcana of faith, and thence to confirm preconceived principles of the false ; and that it also signifies simply sciences, and thus such as are useful ; appears not only from the passages already quoted, but also from very many others, which would fill many pages, were they to be all adduced : see Isaiah xix. 1, to the end ; chap. xxx. 1, 2, 3 ; chap. xxxi. 1, 2, 3 ; Jer. ii. 18, 36 ; chap. xlii. 14, to the end ; chap. xlvi. 1, to the end ; Ezek. xvi. 26 ; chap. xxiii. 5 ; chap. xxix. 1, to the end ; chap. xxx. 1, to the end ; Hosea vii. 11 ; chap. ix. 3, 6 ; chap. xi. 1, 5, 11 ; Micah vii. 12 ; Zech. x. 10, 11 ; Psalm lxxx. 9, and the following verses.

1166. That by Phut, or Lybia, are in the Word signified knowledges from the literal sense, applied in like manner to confirm false principles ; and also simply such knowledges ; appears from the passages already quoted concerning Cush ; and because by Cush, knowledges are in like manner signified, but such as are of an interior nature, in the Word Phut and Cush are mentioned together ; as may be seen from the passages above quoted, Jer. xlv. 8 ; Ezek. xxx. 4, 5, 6 ; Nahum iii. 9 ; Dan. xi. 43.

1167. That by Canaan, or the Canaanite, are in the Word, signified rituals, or observances of external worship, separate from internal, appears from very many passages, especially in the historical parts of the Word : and because the Canaanites were such at the time when the sons of Jacob were introduced into the land, it was permitted that they should be extirpated. But in the internal sense of the Word, all those are understood by Canaanites, who have external worship separate from internal : and whereas the Jews and Israelites were such above all other people, in the prophetic Word, they are in particular signified ; as may appear from these two passages only : “ They shed innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan ; and the land was profaned with bloods, and they were defiled by their own works,

and went a whoring with their own deeds," Psalm cvi. 38, 39; where shedding the blood of sons and daughters, in an internal sense is, that they extinguished all the truths of faith, and the goods of charity; sacrificing sons and daughters to the idols of Canaan, signifies the profanation of the things belonging to faith and charity by external worship separate from internal, which is merely idolatrous; thus they were rendered unclean by their works, and went a whoring with their deeds. So in Ezekiel: "Thus saith the Lord Jehovih to Jerusalem: Thy origins, and thy nativities, are of the land of Canaan; thy father was an Amorite, and thy mother an Hittite," xvi. 3; where they are plainly said to be of the land of Canaan. That Canaan signifies external worship separate from internal, see above, n. 1078, 1094.

1168. Verse 7. *And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabteka. And the sons of Raamah: Sheba, and Dedan.* By the sons of Cush are signified those, who had not internal worship, but the knowledges of faith, in the possession of which they made religion to consist: Seba, Havilah, Sabtah, Raamah, and Sabteka, were so many nations who possessed such knowledges; and, in an internal sense, by the same nations are signified the knowledges themselves: by the sons of Raamah, in like manner, are signified those who had not internal worship, but the knowledges of faith, in the possession of which they made religion to consist: Sheba and Dedan are nations who possessed such knowledges; and, in an internal sense, by the same nations, are signified the knowledges themselves: but with the difference, that by the sons of Cush are signified the knowledges of things spiritual, by the sons of Raamah the knowledges of things celestial.

1169. That by the sons of Cush are signified those who had not internal worship, but the knowledges of faith, in the possession of which they made religion to consist, appears from Cush, whose sons they are, by whom are signified the interior knowledges of things spiritual, as was shown above. It also appears from the Word, where those nations are mentioned.

1170. That Seba, Havilah, Sabtah, Raamah, and Sabteka, are so many nations with whom such knowledges were; and that, in an internal sense, by the same nations are signified those knowledges themselves; may appear from those passages of the Word which will be adduced below.

1171. That by the sons of Raamah, in like manner, are

signified those, who had not internal worship, but the knowledges of faith, in the possession of which they made religion to consist; and that Sheba and Dedan are the nations with whom those knowledges were; and that, in an internal sense, by the same nations are signified the knowledges themselves; appears from the following passages in the prophets, concerning Seba, Sheba, and Raamah. "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts; yea, all kings shall bow down unto him," Psalm lxxii. 10, 11; concerning the Lord, his kingdom, and the church celestial: that by presents and gifts are here signified kinds of worship, must be plain to every one; but it is impossible to know the nature and quality of the worship, unless it be known what is meant by Tarshish and the isles, and what by Sheba and Seba: that by Tarshish and the isles are meant different sorts of external worship corresponding with internal, was shown above; whence it follows, that by Sheba and Seba are signified kinds of internal worship, viz. by Sheba the celestial things of worship, and by Seba the spiritual things of worship. So in Isaiah: "I gave Egypt for thy ransom, Cush and Seba for thee," xliii. 3; where Cush and Seba stand for the spiritual things of faith. Again, in the same prophet: "The labor of Egypt, and merchandise of Cush and of the Sabæans, men of stature, shall come over to thee," xlv. 14; where the labor of Egypt is put for science; the merchandise of Cush and of the Sabæans for the knowledges of things spiritual, which render service to those who believe on the Lord. Again, in the same prophet: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah: all they from Sheba shall come; they shall bring gold and incense, and shall proclaim the praises of Jehovah: all the flocks of Arabia shall be gathered together unto thee," lx. 6, 7; where by Sheba are meant things celestial, and things spiritual thence derived; which are gold and incense, and are declared to be the praises of Jehovah, that is, internal worship. So in Ezekiel: "The merchants of Sheba and Raamah, these were thy merchants in the chief of all spices, and in all precious stones, and they gave gold for thy subsidies," xxvii. 22, 23; concerning Tyre; where the signification of Sheba and Raamah is evident from their merchandise, which is said to be spice, precious stones, and gold; spice, in an internal sense, is charity, precious stones are faith originating in charity, and gold is love towards

the Lord ; all which are celestial things signified by Sheba. The knowledges of such things are properly Sheba, wherefore they are here called merchandise : and with these all are imbued who become members of the church ; for without knowledges no one can become a man of the church. Similar things were represented by the queen of Sheba, who came to Solomon, and brought with her spices, gold, and precious stones, 1 Kings x. 1, 2, 3 : and also by the wise men from the east, who came to Jesus at his birth, and fell down and worshiped him, and opened their treasures, and offered him gifts, gold, frankincense, and myrrh, Matt. ii. 1, 11 ; whereby were signified celestial, spiritual, and natural good. So in Jeremiah : “ To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country ? your burnt-offerings are not acceptable,” vi. 20 : here also it is evident, that by Sheba are signified knowledges and acts of worship, which are incense and the cane, but which, in the present case, were not grateful, being without charity.

1172. That by Dedan are signified the knowledges of inferior celestial things, such as consist in rituals, appears from the following passages in the Word : “ The sons of Dedan were thy merchants ; many isles were the merchants of thy hand : they brought thee for a present horns of ivory and ebony,” Ezek. xxvii. 15 : horns of ivory and ebony, in an internal sense, signify exterior goods, which belong to worship, or to rituals. In the same prophet : “ Dedan was thy merchant in loose clothes for the chariot ; Arabia, and all the princes of Kedar,” xxvii. 20, 21 ; where loose clothes for the chariot, in like manner denote goods exterior, or rituals. In Jeremiah : “ Flee ye : the inhabitants of Dedan have turned themselves back, they have let themselves down to dwell in the deep,” xlix. 8 : here Dedan, in a proper sense, signifies rituals, in which is no internal worship, or adoration of the Lord from the heart ; of which rituals it is predicated, that they turn themselves back, and let themselves down to dwell in the deep. Hence then it appears, that by the sons of Cush are signified knowledges of things spiritual, and by the sons of Raamah knowledges of things celestial.

1173. Verses 8, 9. *And Cush begat Nimrod : he began to be a mighty one in the earth. He was mighty in hunting before Jehovah ; wherefore it was said, As Nimrod, mighty in hunting before Jehovah.* By Cush are signified here, as above,

the interior knowledges of things spiritual and celestial: by Nimrod are signified those who made internal worship external; thus by Nimrod is signified such external worship: that Cush begat Nimrod, denotes, that they who had the knowledges of things interior established such worship: by his being a mighty one in the earth, is signified, that such religion prevailed in the Church; the earth is the Church, as above: by his being mighty in hunting before Jehovah, is signified, that he persuaded many: by its being therefore said, As Nimrod, mighty in hunting before Jehovah, is signified, that by reason of so many being persuaded, such a form of speech became customary; and it signifies further, that such religion easily engages the minds of men.

1174. That by Cush are signified the interior knowledges of things spiritual and celestial, appears from what was said and shown above concerning Cush.

1175. That by Nimrod are signified those who made internal worship external; and that thus by Nimrod is signified such external worship; may appear from what follows: it is here to be premised what is meant by making internal worship external. It was said and shown above, that internal worship, which is from love and charity, is worship itself, and that external worship, without this internal, is no worship: but to make internal worship external, is to make external worship essential, more than internal, which is to invert the above order; as by saying, that there is no internal worship without external, when yet the case is, that there is no external worship without internal. The religion of those who separate faith from charity is this; viz. that they prefer the things of faith to the things of charity, or the things which respect the knowledges of faith to the things which respect life: thus they prefer formalities to essentials. All external worship is a formality of internal worship; for internal worship is the essential itself; and to make worship consist of the formal, without its essential, is to make internal worship external: as for example, if a man should live where there is no church, no preaching, no sacraments, no priesthood, to assert that he cannot be saved, or have any worship; when, nevertheless, he may worship the Lord from the internal. But it does not hence follow that there should be no external worship. To make this clearer, let us take another example. There are persons who place the very essential of worship in going frequently to church,

attending the sacraments, hearing preachings, uttering prayers, observing the festivals, and performing other things of an external and ceremonial nature ; and who speaking of faith, persuade themselves that these things, which all relate to the formal part of worship, are sufficient. Now they who make essential worship to be that which proceeds from love and charity, do like the former ; that is, they go to church, attend the sacraments, hear preachings, utter prayers, observe the festivals, and so forth ; and they do these things very diligently and carefully ; but they do not place in them the essential of worship. In the external worship of these, because it has internal worship within it, there is a holy and living principle ; but in the external worship of the former, there is nothing holy, and nothing living ; for it is the essential itself which sanctifies and vivifies what is formal or ceremonial ; but faith separate from charity cannot sanctify and vivify worship, because it is destitute of essence and life. Such worship is called Nimrod ; and it is produced from the knowledges which are Cush, and these are from faith separate from charity, which is Ham. No other worship can possibly have birth from Ham, or from faith separate from charity, through the knowledges which belong to such separate faith. These are the things which are signified by Nimrod.

1176. That by its being said that Cush begat Nimrod, is meant, that they who possessed the knowledges of interior things established such worship, appears from what has just been stated. The knowledges of interior things are those things which are called doctrinals, and which are also distinguished from rituals. As for example : it was a chief doctrinal of theirs, that faith alone saves ; but they do not know that love towards the Lord and love towards the neighbor are faith itself ; and that the knowledges which they call faith are for no other end, than that by them, they may receive from the Lord, love towards Him and love towards the neighbor ; and that this is the faith which is saving. They who make faith to consist in mere knowledges, are they who beget and establish such worship as has been spoken of above.

1177. That his being a mighty one on the earth signifies, that such religion grew strong and prevailed in the church, may appear from what presently follows. That the earth is the church, was shown above, n. 620, 636, 662 ; and in other places.

1178. That his being mighty in hunting before Jehovah signifies, that he persuaded many, appears from faith separate from charity, which is of such a nature; and also from the signification of hunting, in the Word. Faith separate from charity is of such a nature as to be very persuasive: the greatest part of mankind do not know what things internal are, but things external; and the greatest part live immersed in things of sense, sensual pleasures and lusts, and regard only themselves and the world; so that they are easily caught by such a religion. It further appears from the signification of hunting. To hunt, in the Word signifies, in general, to persuade, and, in particular, to captivate and ensnare men's minds by flattering them as to the things of sense, sensual pleasures and lusts, employing doctrinals, which they explain at their pleasure according to their own genius, or that of others, with a view to their own self-exaltation, or the aggrandizement of wealth. This appears from Ezekiel: "Wo to them that sew pillows to all arm-holes, and that make kerchiefs upon the head of every stature, to hunt souls! Will ye hunt the souls of my people, and will ye make souls alive unto you? and will ye profane me among my people for handfuls of barley, and for pieces of bread, to slay the souls that should not die, and to make the souls alive that should not live, by your lying to my people that hear your lie? Wherefore thus saith the Lord Jehovih: Behold, I am against your pillows, with which ye there hunt souls to make them fly; and I will tear them from off your arms, and will let go the souls which ye hunt, even the souls to make them fly: your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted," xiii. 18 to 21. It is here explained what it is to hunt, that it is to deceive by persuasions, and by knowledges, which they pervert, and explain in favor of themselves, and according to the genius of others. So in Micah: "The merciful is perished out of the earth, and there is none upright among men; they all lie in wait for bloods; they hunt every man his brother with a net, when they do evil with their hands instead of doing good; the prince questioneth and judgeth for a reward, and the great one uttereth the perversity of his soul, and they wrest it," vii. 2, 3: here, in like manner, is explained what it is to hunt, that it is to lie in wait for some selfish end, or to call that true which is false, and to utter perversity and distort, with a view to persuade.

In David : "A man of tongue shall not be established on the earth ; as for the man of violence, evil hunteth him to his overthrow," Psalm cxi. 11 ; concerning the wicked who persuade by what is false, who think evil, and whose words are soft and smooth with a view to deceive : the tongue here signifies lying.

1179. "Wherefore it was said, As Nimrod, mighty in hunting before Jehovah."—That this signifies, that, by reason of so many being persuaded, such a form of speaking became customary ; and that it further signifies that such a religion easily engages men's minds ; may appear from what has been said, and even from the literal sense. Moreover, as anciently they gave names, as of persons, to things, so here they gave a name to this worship, calling it Nimrod, that is, mighty in hunting, or such as engaged or captivated men's minds. That it is before Jehovah, is because they who were in such worship, called faith separate from charity Jehovah, or Man-Jehovah, as appears from what was said above concerning Cain, n. 340, by whom, in like manner, is signified faith separate from charity. But the difference between Cain and Ham is, that the former was in the celestial church, which had perception, but the latter in the spiritual church, which had no perception, wherefore that was more enormous than this. Such were called of old mighty ones ; as in Isaiah : "All the glory of Kedar shall be consumed, and the residue of the number, the bows of the mighty ones of the sons of Kedar, shall be diminished," xxi. 17. And in Hosea : "Ye have ploughed wickedness, ye have reaped iniquity, ye have eaten the fruit of a lie : because thou didst trust in thy way, in the multitude of thy mighty ones," x. 13 : and in other places. They called themselves men (*viri*), and mighty ones, by reason of faith ; for the term used in the original tongue to denote a mighty one, means also a man, which term in the Word is predicated of faith, and that in both senses.

1180. Verse 10. *And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.* By the beginning of his kingdom is signified that such worship thus began : Babel, Erech, Accad, and Calneh, in the land of Shinar, signify, that there were there such kinds of worship ; and, at the same time, by those places are signified the kinds of worship themselves, of which the externals appear holy, but the interiors are profane.

1181. That the beginning of his kingdom signifies, that such worship thus began, appears from the signification of Babel in the land of Shinar, spoken of hereafter.

1182. That Babel, Erech, Accad, and Calneh, in the land of Shinar, signify, that there were such kinds of worship there ; and that by the same are signified the kinds of worship themselves, whose externals appear holy, whilst their internals are profane ; appears from the signification of Babel and of the land of Shinar. Babel is much treated of in the Word, and by it is constantly signified that kind of worship, of which the externals appear holy, whilst the internals are profane : but as Babel is treated of in the following chapter, it will there be shown that such is its signification ; as also, that such worship was not so profane in the beginning as it became afterwards. For external worship is always according to the interiors : the more the interiors are faultless, the more faultless is the external worship ; but in proportion as the interiors are defiled, the external worship is defiled ; and in proportion as the interiors are profane, the external worship is profane : in a word, in proportion as a man who is in that worship, is influenced by self-love and the love of the world, there is less of the living and holy in his worship ; in proportion as his selfish and worldly love is filled with hatred towards his neighbor, there is profaneness in his worship ; in proportion as his hatred is filled with malice, there is yet more profaneness in his worship ; and in proportion as his malice is filled with deceit, there is in his worship more profaneness still. The interiors of the kind of external worship which is signified by Babel, and which is treated of in the subsequent chapter, fall under the description here given.

1183. What is signified in particular by Erech, Accad, and Calneh, in the land of Shinar, cannot so plainly be made to appear, because they do not occur in other parts of the Word, except Calneh, in Amos, chap. vi. 2 ; but they are the differences of such worship. But as to what concerns the land of Shinar, where these kinds of worship prevailed, that it is significative of external worship in which there is profaneness, appears from its signification in chap. xi. 2 ; as also in Zechariah, chap. v. 11 ; and particularly in Daniel, where it is written thus : "The Lord gave Jehoiakim, king of Judah, into the hand of Nebuchadnezzar, king of Babel, and part of the vessels of the house of God, and he carried them into the land of Shi-

nar, into the house of his god, and brought the vessels into the treasury of his god," chap. i. 2; by which words is signified the profanation of holy things: the vessels of the house of God are holy things; the house of the god of the king of Babel, in the land of Shinar, signifies the profane things, into which the holy things were brought; although these things are historical, still they involve these arcana, like all the historicals of the Word: it also further appears from the profanation of the same vessels, in Daniel, chap. v. 3, 4, 5; for unless holy things had been represented by these, such events would never have happened.

1184. Verses 11, 12. *Out of that land went forth Ashur, and built Nineveh, and the city of Rechoboth, and Calah; and Resen between Nineveh and Calah; the same is a great city.* Ashur went forth out of that land, signifies, that they who were in external worship began to reason about the internals of worship; Ashur signifies reasoning. And he built Nineveh, and the city Rechoboth, and Calah, signifies, that thus they formed to themselves doctrinals of faith; Nineveh signifies the falses of doctrinals, and Rechoboth and Calah the like from another origin. Resen between Nineveh and Calah, signifies, that they also framed to themselves doctrinals of life; by Resen are signified the falses of the doctrinals thence derived; Nineveh is the false grounded in reasonings; Calah is the false derived from lusts; between Nineveh and Calah is the false originating in both. The same is a great city, signifies, that those doctrinals increased.

1185. That Ashur's going forth out of that land signifies, that they who were in such external worship began to reason about the internals of worship, may appear from the signification of Ashur in the Word, which is, reason and reasoning, of which in what immediately follows. The sense here appears double, viz. that Ashur went forth out of that land, and also, that Nimrod went forth out of that land into Ashur, or Assyria: it is thus expressed because both are signified, as well, namely, that reasoning concerning things spiritual and celestial derives existence from such worship, that is, that Ashur went forth from the land of Shinar; as that such worship reasons concerning things spiritual and celestial; that is, that Nimrod went forth from that land into Ashur or Assyria.

1186. That Ashur denotes reasoning, appears from the signification of Ashur or Assyria in the Word, where it is constantly taken for the things appertaining to reason in both senses,

viz. for things rational, and for reasonings: by reason and things rational are properly meant those things which are true, but by reasoning and reasonings are meant the things which are false. Because Ashur, or Assyria, signifies reason and reasoning, it is generally adjoined to Egypt, which signifies things scientific, because reason and reasoning are grounded in scientifics. That Ashur signifies reasoning, appears in Isaiah: "Wo to Ashur, the rod of mine anger:—he doth not think what is right, and his heart doth not meditate what is right:—he hath said, By the strength of my hand I have done it, and by my wisdom, because I am intelligent," x. 5, 7, 13; where Ashur denotes reasoning, of whom therefore it is predicated, that he doth not think and meditate what is right, and it is said, by his wisdom, as being intelligent. So in Ezekiel: "Two women, the daughters of one mother, committed whoredom in Egypt; they committed whoredom in their youth. The one committed whoredom, and doted on her lovers, on the Assyrians her neighbors, which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.—The sons of Babel came to her,—and polluted her by their whoredoms," xxiii. 2, 3, 5, 6, 17; where Egypt is taken for things scientific, Ashur for reasoning, and the sons of Babel for falses originating in lusts. In the same prophet, speaking of Jerusalem: "Thou hast committed whoredom with the sons of Egypt:—thou hast committed whoredom with the sons of Ashur:—thou hast multiplied whoredom even in the land of Canaan unto Chaldea," xvi. 26, 28, 29; where Egypt, in like manner, stands for scientifics; Ashur for reasoning: reasoning from scientifics concerning things spiritual and celestial, is called whoredom, both in this and other passages of the Word: every one may see that actual whoredom with the Egyptians and Assyrians is not here meant. In Jeremiah, speaking of Israel: "What hast thou to do in the way of Egypt, to drink the waters of Sihor? and what hast thou to do in the way of Ashur, to drink the waters of the river [Euphrates]?" ii. 18, 36; where, in like manner, Egypt stands for scientifics, and Ashur for reasoning. Again, in the same prophet: "Israel is a scattered sheep; the lions have driven him away: first, the king of Ashur hath devoured him, and last, this Nebuchadnezzar king of Babel hath broken his bones," l. 17, 18; where Ashur denotes reasoning concerning spiritual things. In Micah: "This shall be the peace, when Ashur shall come into our land; and when he shall tread in

our palaces, and we shall appoint over him seven shepherds, and eight princes of men, and they shall consume the land of Ashur with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver from us Ashur, when he shall come into our land, and when he shall tread in our border," v. 4, 5; concerning Israel or the spiritual church, of which it is said, that Ashur shall not enter in, that is, reasoning shall not enter in: the land of Nimrod denotes such worship as is signified by Nimrod, wherein are evil and false interiors. That Ashur also in the Word signifies reason, whereby the man of the church contemplates what is true and good, appears in Hosea: "They shall tremble as a bird out of Egypt, and as a dove out of the land of Ashur," xi. 11; where Egypt signifies the science of the man of the church, and Ashur signifies his reason: That a bird is the scientific intellectual, and a dove the rational good, has been shown above. In Isaiah: "In that day there shall be a highway from Egypt to Ashur, and Ashur shall come into Egypt, and Egypt into Ashur, and the Egyptians shall serve Ashur. In that day Israel shall be a third to Egypt and Ashur, a blessing in the midst of the land; which Jehovah Zebaoth shall bless, saying, Blessed be my people Egypt, and Ashur the work of my hands, and Israel mine inheritance," xix. 23, 24, 25; concerning the spiritual church, which is Israel; the reason of which church is Ashur, and its science Egypt. These three constitute the intellectuals of the man of the spiritual church, the succession of which is such. In other parts of the Word, when mention is made of Ashur, it signifies the rational either true or false; as in Isaiah, chap. xx. 1, to the end; chap. xxiii. 13; chap. xxvii. 13; chap. xxx. 31; chap. xxxi. 8; chap. xxxvi. and xxxvii.; chap. lii. 4; Ezek. chap. xxvii. 23, 24; chap. xxxii. 22; chap. xxxi. 3, to the end; Micah vii. 12; Zephani. ii. 13; Zech. x. 11; Psalm lxxxiii. 9. Ashur is put for reasoning, in Hosea, chap. v. 13; chap. vii. 11; chap. x. 6; chap. xi. 5; chap. xii. 1; chap. xiv. 3; and in Zechariah, chap. x. 10; where it is predicated of Ephraim, by whom is signified the intellectual principle, but in this case perverted.

1187. That by building Nineveh, and the city Rechoboth, and Calah, is signified, that thus they framed to themselves doctrinals of faith, appears from the signification of Nineveh, and Rechoboth, and Calah, of which we shall treat presently; and also from the signification of a *city* in the Word, denoting doctrinals, either true or heretical; as was shown above, n. 402.

1188. That by Nineveh are signified the falses of doctrinals, and that by Rechoboth and Calah are signified the like from another origin, appears from the signification of Nineveh in the Word, of which presently. Falses of this kind derive existence from three origins. The first is from the fallacies of the senses, from the obscurity of an understanding not enlightened, and from ignorance: hence comes the falsity which is Nineveh. The second origin is from the same cause, but attended with the dominion of lust, such as the love of innovation, or of pre-eminence: the falses hence derived are Rechoboth. The third origin is of the will, consequently of lusts, because men are unwilling to allow any thing to be true but what favors such lusts: hence come the falses which are called Calah. All these falses have existence by means of Ashur, or reasonings concerning the truths and goods of faith. That Nineveh signifies the falses originating in the fallacies of the senses, in the obscurity of an understanding not enlightened, and in ignorance, appears in Jonah, who was sent to Nineveh, which city was pardoned in consequence of its inhabitants being of such a quality: it appears also from all the particulars related in Jonah concerning Nineveh, respecting which, 'by the Divine Mercy of the Lord, we shall speak elsewhere. In the book of Jonah, are historicals, which at the same time are prophetic, involving and representing such arcana; as do likewise all the other historicals of the Word. The signification of Nineveh also appears in Isaiah, where, concerning the king of Ashur, it is said that he remained in Nineveh, and when he bowed himself in the house of Nisroch his god, that his sons smote him with the sword, chap. xxvii. 37, 38: these things, although historical, are still prophetic, involving and representing similar arcana: by Nineveh is there signified external worship in which are falses; and as such worship is idolatrous, the king was smitten by his sons with the sword: sons are falses, as was shown above; the sword is the punishment of the false, as every where in the Word. So also in Zephaniah; "Jehovah shall stretch out his hand against the north, and shall destroy Ashur, and shall make Nineveh a desolation, a dry place like a wilderness: and flocks shall lie down in the midst of her, every wild beast of the nations; the cormorant and the bittern shall lodge in the upper lintels of it, their voice shall sing in the window; wasteness shall be in the threshold, because he hath made bare the cedar-work thereof," ii. 13, 14: here Nineveh is described, but in the

prophetical style, and the precise falsity which is signified by Nineveh: that falsity as being made an object of worship, is called the north, the beast of the nations, the cormorant and bittern in the upper lintels, and is expressed by their voice singing in the window, and the cedar-work being made bare, which is intellectual truth: all these expressions are significative of such falsity.

1189. That by Calah are signified falses originating in lusts, cannot be confirmed from the prophetical parts of the Word, but still it may from the historical parts; as that the king of Ashur transported the children of Israel into Ashur or Assyria, and caused them to dwell in Calah, and in Habor, at the river Gozan, and in the cities of Media, 2 Kings xvii. 6, xviii. 11: this historical involves what has been said concerning Calah; for all the historicals of the Word, as was said, are significative and representative: thus Israel here is the spiritual church perverted; Ashur is reasoning; Calah is the falsity above described.

1190. That Resen between Nineveh and Calah signifies, that they also framed for themselves doctrinals of life, and that by Resen are signified false doctrinals thence derived, may appear from what has been already shown concerning Nineveh and Calah, and also from the series of things treated of, the former verse having reference to falses of doctrine, but the present to falses of life: for such is the style of the Word, especially the prophetical style, that it treats together of things intellectual and of things voluntary; thus the foregoing verse treats of things intellectual, or falses of doctrine, but the present of falses of life, which are signified by Resen. That such is the signification of Resen cannot be confirmed from the Word, since no further mention is made of it; it can only appear from its being built between Nineveh and Calah, that is, between the false from reasonings, and the false from lusts, which produces the false in respect to life: also from its being called a great city, as consisting of falses both of the understanding and of the will.

1191. "The same is a great city."—That this signifies that those doctrinals increased, appears from the signification of a city, as denoting both true and false doctrinals, as was shown, n. 402; and that it is called a great city, is because all falsity of doctrine and worship descends thence by derivation into the false respecting life.

1192. It was treated just above, verse 10, concerning evils

in worship, signified by Babel, Erech, Accad, and Calneh, in the land of Shinar ; it is treated in these two verses concerning falses in worship, signified by Nineveh, Rechoboth, Calah and Resen. Falses relate to principles grounded in reasonings ; evils relate to lusts grounded in the love of the world and of self.

1193. Verses 13, 14. *And Mizraim begat Ludim and Anamim, and Lehabim, and Naphtuhim ; and Pathrusim, and Casluhim, of whom came forth Philisthim, and Caphtorim.* By Mizraim's begetting Ludim, Anamim, Lehabim, Naphtuhim, and Caphtorim, are signified so many nations, by which are denoted so many kinds of rituals : Mizraim is science : Ludim, Anamim, Lehabim, and Naphtuhim, are so many rituals which are merely scientific : Pathrusim and Casluhim are nations so called, by which are signified doctrinals of rituals from a like origin, which are only scientific : by Philisthim coming forth from them, is signified a nation thence issuing, by which nation is signified the science of the knowledges of faith and charity ; that they went forth, signifies that the knowledges with them are scientifics.

1194. That by Mizraim's begetting Ludim, Anamim, Lehabim, Naphtuhim, and Caphtorim, are signified so many nations, by which last are signified so many rituals, may appear from what was shown concerning Mizraim, or Egypt, at verse 6 of this chapter ; viz. that Egypt signifies science or scientifics. They who are said to be begotten thence cannot be other than rituals, and rituals of external worship : for the Word of the Lord in its bosom and inner recesses, that is, in its internal sense, never treats of any other things than such as are of his kingdom, consequently such as are of the church ; wherefore, in the present case, the things originating in scientifics by means of reasonings, are no other than rituals.

1195. That Mizraim or Egypt is science, was shown at verse 6, of this chapter. That Ludim, Anamim, Lehabim, and Naphtuhim, are so many kinds of rituals, which are merely scientific, appears from what was just stated. Rituals merely scientific are predicated of those, who explore things spiritual and celestial by means of reasonings, and thence frame their worship. The rituals of that worship, because from reasonings and scientifics, are called scientific rituals, in which there is nothing spiritual and celestial, because man devises them from himself ; hence the idols, and the magic arts of the Egyptians :

and because their rituals were thence, they altogether rejected the rites of the Ancient Church, yea, they held them in hatred and abomination, as appears from Genesis xliii. 32, chap. xlv. 34; Exod. viii. 22. Such things being signified by these nations, they are said to be begotten of Mizraim, or Egypt, that is, of scientifics; and because their scientifics were diverse, the rituals thence derived also became diverse; and the diversities in general are signified by so many several nations. That such is the signification of Ludim, or the Lydians, appears in Jeremiah: "Egypt riseth up like a flood, and waters are moved like the rivers: and he said, I will go up, I will cover the earth, I will destroy the city and them that dwell therein. Come up, ye horses, and rage, ye chariots, and let the mighty ones come forth; Cush, and Phut, that handle the shield, and the Lydians that handle and bend the bow," xlv. 8, 9; where the streams of Egypt are scientifics of diverse kinds which are false; to come up and cover the earth, is, by means of scientifics, to enter into the things appertaining to the church, or to faith: to destroy the city is to destroy truths; Cush and Phut are knowledges: the Lydians are scientific rituals spoken of above; to handle and bend the bow is to reason.

1196. That Pathrusim and Casluhim are nations so called, and that by them are signified doctrinals of rituals from a like origin, which are only scientific, appears from what has been said, and from their following thus in a series. Concerning Pathrusim, see Isaiah xi. 11, 12; Ezek. xxix. 13, 14, 15; chap. xxx. 13, 14; Jeremiah xlv. 1, 15.

1197. "Of whom came forth Philisthim."—That these words signify a nation thence derived, and that by that nation is signified the science of the knowledges of faith and charity, appears from the Word, where frequent mention is made of that nation. In the Ancient Church, all those were called Philisthines, who talked much of faith, and of its saving power, and yet possessed nothing of the life of faith; wherefore also they were preëminently styled uncircumcised, that is, void of charity: That they were styled uncircumcised, may be seen 1 Sam. xiv. 6; chap. xvii. 26, 36; chap. xxxi. 4; 2 Sam. chap. i. 20; and in other places. Such being their character, they could not otherwise than make the knowledges of faith objects of memory; for the knowledges of things spiritual and celestial, and the very arcana of faith, are no other than objects of memory, when the person who is skilled in them is without

charity. The objects of memory are as things dead, unless man is such that he lives according to them from conscience: when this is the case, then the objects of memory become at the same time matters of life, and then only they are of use, and bring salvation to the possessor after the life of the body. Sciences and knowledges are of no account to man in the other life, even though he have known all the arcana that ever were revealed, unless they have tintured the life. Such persons are constantly signified by the Philisthines in the prophetic parts of the Word, and also in the historical parts; as that Abraham sojourned in the land of the Philisthines, and made a covenant with Abimelech king of the Philisthines; Gen. xx. 1, to the end; chap. xxi. 22, to the end; chap. xxvi. 1 to 34. Inasmuch as by the Philisthines are there signified the knowledges of faith, therefore Abraham, as representing the celestial things of faith, sojourned amongst them, and entered into a covenant with them. Isaac, by whom are represented the spiritual things of faith, did the same: but Jacob did not, because by him are represented the externals of the church. That the Philisthines signify in general the science of the knowledges of faith, and in particular those who place faith and salvation in knowledges alone, which they make mere objects of memory, may appear also from Isaiah: "Rejoice not thou whole Philisthea, because the rod that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent," xiv. 29; where the root of the serpent is put for scientifics; a cockatrice for evil grounded in the false thence originating; and the fruit a fiery flying serpent are their works, which are so called as proceeding from lusts. So in Joel: "What have ye to do with me, O Tyre and Sidon, and all the borders of Philisthea? will ye render me a recompense?—I will swiftly return your recompense upon your own head; because ye have taken my silver and my gold, and have carried into your temples my desirable good things, and have sold the sons of Judah and the sons of Jerusalem to the sons of the Javanites, that ye might cause them to remove far from their border," iii. 4, 5, 6; where it is plain what is meant by the Philisthines, and by whole Philisthea, or all its borders: silver and gold, in this passage, are the spiritual and celestial things of faith; desirable good things are the knowledges of them; carrying them into their temples signifies that they possessed and preached them; but their selling the sons

of Judah and of Jerusalem signifies, that they had no love and no faith: Judah is in the Word the celestial of faith, and Jerusalem the spiritual of faith thence derived, which were removed far from their borders. Not to mention other passages in the prophets: as in Jeremiah, xxv. 20; xlvii. 1, to the end; Ezekiel, xvi. 27, 57; xxv. 15, 16; Amos, i. 8; Obadiah, 19; Zephaniah, ii. 5; Psalm, lxxxvii. 3, 4. Concerning the Caphtorims, see Deut. ii. 23; Jerem. xlvii. 4; Amos, ix. 7.

1198. That by their coming forth is signified, that knowledges with such are scientifics, appears from what has been said. They are not said to be begotten of those who were of Egypt, but to come forth, because they are not such that they reason from natural sciences concerning things spiritual and celestial, and thus frame to themselves doctrinals, like those before spoken of, but that they learn the knowledges of faith elsewhere, and retain them in their memories, like any other things which they regard only for the sake of knowing them, except so far as they may be a means of advancement to honors, &c. The science of the knowledges of faith is so distinct from the science of natural things, that there is scarce any communication between them; wherefore the Philistines are not said to be born of the former, but to come forth of them. The Philistines being such, cannot otherwise than pervert even the knowledges of faith by reasonings deduced from them, and thence frame to themselves false doctrinals; for which reason, also, they belong to the class of persons, who can with difficulty be regenerated and receive charity, both because they are uncircumcised in heart, and because the principles of the false, and the life of their understanding thence formed, hinder and oppose.

1199. Verse 15. *And Canaan begat Sidon his first-born, and Heth.* Canaan signifies here, as before, external worship, wherein is nothing internal: Sidon signifies the exterior knowledges of things spiritual, which being the first things of such external worship, Sidon is called the first-born of Canaan: Heth signifies the exterior knowledges of things celestial.

1200. That Canaan signifies external worship wherein is nothing internal, was shown above, where Canaan is treated of. The external worship, which is called Canaan, is such as prevailed amongst the Jews, both before and after the Lord's coming; who had external worship, which they also strictly observed, but still were ignorant of every thing internal, inso-

much as to suppose that there was no life but that of the body ; the nature of the soul, of faith, of the Lord, of spiritual and celestial life, of the life after death, was utterly unknown to them ; wherefore also, at the time of the Lord's appearance, many of them denied a resurrection ; as appears in Matt. xxii. 22 to 33 ; Mark, xii. 18 to 28 ; Luke, xx. 27 to 41. When man is such that he does not believe in a life after death, he also disbelieves the existence of any spiritual and celestial internal. Such also are they who live immersed in mere lusts, in consequence of living merely to the world and the flesh, especially those who are sunk in filthy avarice. Such persons, nevertheless, have a worship, frequent synagogues or churches, and observe established forms, sometimes very strictly ; but as they do not believe in a life after death, their worship must needs be merely external, having in it nothing internal, like a shell without a kernel, or a tree on which is no fruit, nor even leaves. Such external worship is what is signified by Canaan. The other kinds of external worship, spoken of above, were such as had internals.

1201. That Sidon signifies the exterior knowledges of things spiritual, appears from his being called the first-born of Canaan ; for the first-born of every church, in an internal sense, is faith ; n. 352, 367 ; but, in the present case, where there is no faith, because no internals, there are nothing but the exterior knowledges of spiritual things, which are in the place of faith, thus such knowledges as the Jews had, which not only related to the rites of external worship, but also to other things appertaining to that worship, such as doctrinals. That this is the signification of Sidon, appears also from this ; that Tyre and Sidon were the ultimate borders of Philisthea, and were near the sea ; whence by Tyre are signified interior knowledges, and by Sidon exterior knowledges, and this of things spiritual ; which also appears from the Word. In Jeremiah : "Because of the day that cometh to spoil all the Philisthines, to cut off from Tyre and Sidon every helper that remaineth ; for Jehovah will spoil the Philisthines, the remains of the island of Caphtor," xlvii. 4 ; where the Philisthines stand for the sciences of the knowledges of faith and charity ; Tyre for the interior knowledges, and Sidon for the exterior knowledges, of things spiritual. In Joel : "What have ye to do with me, O Tyre and Sidon, and all the borders of Philisthea ?—because ye have taken my silver and gold, and have carried into your temples my desirable good

things," iii. 4, 5; where Tyre and Sidon manifestly denote knowledges, and are called the borders of Philisthea; for silver and gold, and desirable good things, are knowledges. In Ezekiel: "The princes of the north, all of them, and all the Sidonians, who have gone down with the slain. He shall be laid in the midst of the uncircumcised, with the slain with the sword, Pharaoh and all his company," xxxii. 30, 32; where the Sidonians signify exterior knowledges, which, without internal, are nothing but scientifics; wherefore they are mentioned together with Pharaoh, or Egypt, by whom are signified scientifics. In Zechariah: "Hamath also shall have its border thereby, Tyre and Sidon; for he was very wise," ix. 2; speaking of Damascus; Tyre and Sidon denote knowledges. In Ezekiel: "The inhabitants of Sidon and of Arvad were thy mariners; thy wise ones, O Tyre, that were in thee, were thy pilots," xxvii. 8; where Tyre is put for interior knowledges, wherefore her wise ones are called pilots; and Sidon for exterior knowledges, wherefore they are called mariners (rowers); for such is the relation of interior knowledges to exterior. In Isaiah: "The inhabitants of the isle are silent, the merchants of Sidon, that pass over the sea, they have replenished thee: but in many waters the seed of Sihor, the harvest of the river, is her revenue, and she was a mart of nations. Be thou ashamed, O Sidon; for the sea hath spoken, the fortress of the sea, saying, I have not travailed, nor have I brought forth, nor have I educated young men, nor brought up virgins," xxiii. 2, 3, 4; Sidon here denoting exterior knowledges, which, having nothing internal in them, are called the seed of Sihor, the harvest of the river, her revenue, a mart of nations, and also the sea, and the fortress of the sea; and it is said, that she does not travail nor bring forth; which expressions in the literal sense seem without meaning, but in the internal sense they have a clear signification, as is the case with other passages in the prophets. Because Sidon signifies exterior knowledges, it is called they that are round about Israel, or the spiritual church, Ezek. xxviii. 24, 26; for exterior knowledges are like things that are around.

1202. Because these knowledges are the firsts of such external worship, in which there is no internal worship, Sidon is called the first-born of Canaan, according to what was shown in the preceding article.

1203. Hence it appears, that Heth signifies the exterior knowledges of things celestial. It is usual with the prophets

for things spiritual and celestial to be conjoined, or where it is treated of spiritual things, it is treated also of celestial things, by reason that the one is from the other, and there is no perfection unless they be in conjunction: thus it is provided, that there be a resemblance of the celestial marriage in all things and each of the Word. Hence also, and likewise from other parts of the Word, it appears that by Sidon are signified the exterior knowledges of things spiritual, and by Heth the exterior knowledges of things celestial, in both senses, viz. as well without internals as with internals; and also, that they simply denote exterior knowledges. Spiritual things, as has been often before stated, are those which are of faith, celestial things those which are of love; also, spiritual things are those which are of the understanding, and celestial things those which are of the will. That Heth signifies exterior knowledges without internal, appears in Ezekiel: "Thus saith the Lord Jehovih unto Jerusalem: Thy birth and thy nativity are of the land of Canaan; thy father was an Amorite, and thy mother a Hittite. Thou art thy mother's daughter, that loatheth her husband and her sons: and thou art the sister of thy sisters, which loathed their husbands and their sons. Your mother was a Hittite, and your father an Amorite," xvi. 3, 45; where external worship without internal is Canaan; to loathe husbands and sons is to refuse goods and truths; hence her mother is called a Hittite. Heth is also used in the Word for the exterior knowledges of things celestial, in a good sense; as nearly all names of countries, cities, nations, and persons, have thus a double signification, for a reason mentioned above; concerning which signification of Heth, by the divine mercy of the Lord, more in the following pages. The knowledges of things spiritual are such as relate to faith, and thus to doctrine; but the knowledges of things celestial are such as relate to love, and thus to life.

1204. Verses 16, 17, 18. *And the Jebusite, and the Amorite, and the Gargasite; and the Hivite, and the Arkite, and the Sinite; and the Arvadite, and the Zemarite, and the Hamathite. And afterwards were the families of the Canaanites spread abroad.* The Jebusites, Amorites, Gargasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites, were so many nations, by which are signified also so many different kinds of idolatry: and by the families of the Canaanites being

afterwards spread abroad, is signified, that the other kinds of idolatrous worship are thence derived.

1205. That the Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites, were so many nations, and that by these are also signified so many different kinds of idolatry, appears from several passages in the Word; for these were the inhabitants of the land of Canaan, who, by reason of their idolatries, were rejected, and in part extirpated. But, in the internal sense of the Word are not signified those nations, but the idolatries themselves; in general, those idolatries as prevalent with any people whatsoever, in particular as prevalent amongst the Jews. For they who place worship merely in things external, and are altogether unwilling to know of things internal, and reject them when they are instructed, are most prone to all these kinds of idolatry, as appears plainly from the case of the Jews: in internal worship alone, there is a bond which withholds man from idolatry; and when that bond is removed, there remains no restraining power. There are, however, idolatries, not only of an external sort, but also such as are more interior. They rush into external idolatries who cultivate external worship without internal; they rush into interior idolatries who cultivate an external worship the interiors of which are defiled. Both these kinds of idolatries are signified by these nations. Interior idolatries are so many falsities and evil lusts, which men love and adore, and which are thus in the place of the gods and idols worshiped amongst the Gentiles. But what particular kinds of idol-falsities and lusts are signified by these nations, viz. the Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites, it would be tedious here to explain: by the divine mercy of the Lord, it will be shown in the places where they occur.

1206. That by the families of the Canaanites being afterwards spread abroad, is signified, that the other kinds of idolatrous worship are thence derived, appears without explication.

1207. Verse 19. *And the border of the Canaanites was from Sidon, in coming to Gerar, even unto Azzah, in coming to Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.* By Sidon are here signified exterior knowledges, as before: by Gerar are signified those things which are revealed concerning faith: by Azzah, those things which are revealed concerning charity: that the border of the Canaanites was from

Sidon, in coming to Gerar, even unto Azzah, signifies the extension of knowledges to truth and good with those who hold external worship without internal: in coming to Sodom, Gomorrah, Admah, and Zeboim, even to Lasha, signifies the falses and evils wherein they terminate.

1208. That by Sidon are signified exterior knowledges, appears from what was shown above, at verse 15.

1209. That by Gerar are signified those things which are revealed concerning faith, thus faith itself in general, may appear from the passages where Gerar is mentioned; as Genesis xx. 1; xxvi. 1, 6, 17; but concerning this signification, by the divine mercy of the Lord, more will be said hereafter.

1210. That by Azzah (or Gaza) are signified those things which are revealed concerning charity, may appear, first, from this; that where the Word treats of things spiritual, it also treats conjointly of things celestial; that is, when it treats of the things which are of faith, it also treats of the things which are of charity. It may likewise appear from the other passages in the Word where mention is made of Azzah: moreover from this consideration, that knowledges extend themselves to faith, even unto charity, which is their last term or limit.

1211. That "the border of the Canaanites was from Sidon in coming to Gerar, even unto Azzah," signifies the extension of knowledges with those who maintain external worship without internal, appears from the signification of Gerar and Azzah. The boundaries of all knowledges which respect worship, whether it be external or internal, are in that direction; for all worship is from faith and charity, and that which is not thence, is not worship, but idolatry. As it is here treated concerning Canaan, that is, concerning external worship and its derivations, it is not the borders and extensions of worship, but of knowledges, which are here understood.

1212. "In coming to Sodom and Gomorrah, and Admah and Zeboim, even unto Lasha."—That these words signify falses and evils, wherein knowledges terminate, may appear from the signification of the same expressions in the historical and prophetic parts of the Word. There are in general two origins of falsities, one is from the lusts which are of self-love and the love of the world, and the other from knowledges and scientifics by means of reasonings; the falses thence derived, when they would domineer over truths, are signified by Sodom, Gomorrah, Admah, and Zeboim. That falses and the evils thence re-

sulting are the boundaries or limits of such external worship as is without internal, may appear plain to every one. In such worship, there is nothing but what is dead, so that which way soever the man who is in such worship turns himself, he falls into falsities: there is no internal principle to guide and keep him in the way of truth, but only an external one, which hurries him away, according to the impulses of lust and phantasy. Sodom, Gomorrah, Admah, and Zeboim, being often mentioned in the historical and prophetic parts of the Word, the particular signification of each, by the divine mercy of the Lord, will there be shown.

1213. Verse 20. *These are the sons of Ham, according to their families, according to their tongues, in their countries, in their nations.* The sons of Ham signify the derivations of forms of doctrine and of worship from corrupt internal worship, which is Ham: according to their families, according to their tongues, in their countries, in their nations, signifies, according to the genius of each, in particular and in general; according to families, is according to morals; according to tongues, is according to opinions; in their countries, is in general with respect to opinions; in their nations, is in general with respect to morals.

1214. That the sons of Ham signify the derivations of forms of doctrine and of worship from corrupt internal worship, which is Ham, appears from the signification of sons, as denoting things relating to doctrine, and from the signification of Ham, as denoting corrupt internal worship: concerning which above.

1215. "According to their families, according to their tongues, in their countries, in their nations."—That these words signify according to the genius of each, in particular and in general, was explained above, at verse 5; where the same words occur, but in a different order; speaking of the sons of Japheth; "That from these were spread abroad the islands of the Gentiles, in their lands, every one according to his tongue, according to their families, as to their nations;" by which are signified different kinds of external worship in which is internal: wherefore, in the order there described, the things relating to doctrine precede, but here, the things relating to morals or life.

1216. That "according to their families," means, according to morals, and that "according to their tongues," means, according to opinions; that "in their countries," means, in general with respect to opinions, and that "in their nations," means, in general with respect to morals; may appear from the

signification of each, viz. of family, tongue, country, and nation, in the Word; concerning which signification see what was said above, at verse 5.

1217. Verse 21. *And there were born also unto Shem: He is the father of all the sons of Heber; the elder brother of Japheth.* By Shem is here signified the Ancient Church in general: that there were born unto Shem, here signifies, that a new church had existence from the Ancient Church: by Heber is signified a new church, which may be called the Second Ancient Church: that he was the father of all the sons of Heber, signifies, that this Second Ancient Church, and the things appertaining to it, had existence from the former Ancient Church, as from its father: the elder brother of Japheth, signifies, that its worship was external.

1218. That by Shem is here signified the Ancient Church in general, may appear from this, that it is here treated concerning Heber, to whom now it has reference; and that he is called in this verse the elder brother of Japheth.

1219. That by "there were born unto Shem," is here signified that a new church had existence from the Ancient Church, appears from the things which are contained in this verse, in that it is treated concerning Heber, by whom is meant that new Ancient Church, whereof more will be said hereafter.

1220. That by Heber is signified a new Church, which may be called the Second Ancient Church, appears from what follows, where Heber is particularly treated of. The name Heber is here mentioned, because that new church was derived from him. How it was with Heber and with this second church, will be shown, by the divine mercy of the Lord, in what follows.

1221. That his being "the father of all the sons of Heber," signifies, that this Second Ancient Church, and the things appertaining to it, had existence from the former Ancient Church as from their father, will appear in like manner from what follows concerning Heber and concerning this church: for Heber is treated of from verse 24 to 30, of this chapter, and from verse 11 to the end, of the following chapter.

1222. That by "the elder brother of Japheth" is signified, that the worship in this church was external, appears from the signification of Japheth, that it is the external church: concerning whom see the foregoing chapter, verse 18, and above in this chapter, from verse 1 to 5. Here, Shem, the elder brother of Japheth, signifies, in particular, that the internal Church and

the external Church are brethren ; for such is the relationship of internal worship to external worship, in which there is internal, because in each charity is the principal ; but the internal Church is the elder brother, as being prior and interior. “The elder brother of Japheth” likewise implies, that the Second Ancient Church called Heber, was as a brother of the First Ancient Church ; for by Japheth, in the internal sense, nothing else is signified than external worship in which is internal, whatever be the Church ; thus also the worship of this new Ancient Church, which was chiefly external. Such is the internal sense of the Word, that the historicals of the literal sense are not attended to, when respect is had to universals, which are abstracted from the literal sense, for they mutually regard each other in a different manner : hence the elder brother of Japheth here signifies, in the internal sense, the worship of the new Ancient Church, that it was external. Unless these things had been signified, it would have been needless to be said, that Shem was the elder brother of Japheth.

1223. Verse 22. *The sons of Shem ; Elam and Ashur, and Arphaxad, and Lud, and Aram.* By Shem, is here signified, as before, the internal Church : by the sons of Shem are signified the things appertaining to Wisdom : Elam, Ashur, Arphaxad, Lud, and Aram, were so many nations, by which are signified the things appertaining to wisdom : by Elam is signified faith from charity ; by Ashur, reason thence derived ; by Arphaxad, science thence derived ; by Lud, the knowledges of truth ; by Aram, the knowledges of good.

1224. Hence it appears what these names signify in the internal sense, viz. that the Ancient Church, which was internal, was endowed with wisdom, intelligence, science, and the knowledges of truth and good. Such are the things contained in the internal sense, although nothing is expressed but names, from which in the literal sense nothing else appears but that there were so many origins or fathers of nations, and thus nothing doctrinal, still less spiritual and celestial. The case is similar in the prophets, where sometimes occur series of names, by which in the internal sense are signified things, arranged in a beautiful and connected order.

1225. That by Shem is signified the internal church, was said and shown in the foregoing chapter, verse 18, and the subsequent verses.

1226. That by the sons of Shem are signified such things as

appertain to wisdom, appears from this, that Shem is the internal church, the sons whereof are no other than the things of wisdom. All that is called wisdom, which is begotten of charity, that is, by charity from the Lord, from whom is all wisdom, because He is Wisdom itself. Hence comes true intelligence, and hence true science, and hence true knowledge, all which are the sons of charity, that is, the sons of the Lord by charity: and because they are the sons of the Lord by charity, wisdom is predicated of each, for in each there is wisdom, whence they derive their life, and that in such manner, that neither intelligence, nor science, nor knowledge lives, except from wisdom, which is of charity, which again is of the Lord.

1227. That Elam, Ashur, Arphaxad, Lud, and Aram, were so many nations, appears from the historical and prophetic parts of the Word where they are mentioned: and that by those nations are signified the things appertaining to wisdom, appears from what has been said above, and also from what follows. With these nations there was an internal church; with the others, which are called the sons of Japheth, an external church; with those which are called the sons of Ham, existed a corrupt internal church; and with those which are called the sons of Canaan, a corrupt external church. It is the same thing, whether we speak of internal and external worship, or of an internal and external church.

1228. That by Elam is signified faith from charity, appears from the essence of an internal church. An internal church is that in which charity is the principal, from which it thinks and acts; the first offspring of charity is nothing but faith, for thence and from no other source is faith derived. That Elam is faith from charity, or that real faith which constitutes the internal church, appears also from Jeremiah: "The Word of Jehovah that came to Jeremiah concerning Elam: Behold, I break the bow of Elam, the chief of his might: and upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them towards all those winds; and there shall be no nation whither the outcasts of Elam shall not come: and I will cause Elam to be dismayed before their enemies, and before them that seek their life, and I will bring evil upon them, my fierce anger; and I will send the sword after them till I have consumed them: and I will set my throne in Elam, and will destroy thence the king and the princes; and it shall come to pass in the latter days, I will bring back the captivity of Elam,"

xlix. 34 to 39: here by Elam it is treated concerning faith, or what is the same, concerning the internal church become perverted and corrupted; and then concerning the same restored; as it frequently is in the Word, concerning Judah, Israel, and Jacob, by whom are signified churches; by Judah the church celestial, by Israel the church spiritual, and by Jacob the external church; of which churches in their perverted state, it is in like manner predicated, that they should be dispersed, and that dispersed by enemies, they should be again gathered together from their dispersion, and should be brought back out of captivity, by which is meant the creation of a new church: so here concerning Elam, or the internal church perverted and corrupted, that it should be dispersed, and afterwards that it should be brought back; then that Jehovah would place his throne in Elam, that is, in the internal church, or in the internals of the church, which are no other than the things of faith from charity. So in Isaiah: "The burden of the desert of the sea: As whirlwinds in the south pass through, so it cometh from the desert, from a terrible land: a hard vision is declared to me: the treacherous one dealeth treacherously, and the spoiler spoileth. Go up, O Elam, besiege, O Madai: all the sighing thereof I will make to cease," xxi. 1; concerning the vastation of the church by Babel: Elam there is the internal church, Madai the external church, or external worship in which is internal: that Madai is such a church, or such worship, appears above at verse 2, of this chapter, where Madai is called the son of Japheth.

1229. That by Ashur is signified reason, appears from what was shown above, at verse 11 of this chapter.

1230. That by Arphaxad is signified science, cannot be so well confirmed from the Word, but appears from the series of the things treated of both before and after.

1231. That by Lud are signified the knowledges of truth, appears from this, that the knowledges of truth are from this source, viz. from the Lord by charity, and thus by faith, through the mediums of reason and science. The same appears also in Ezekiel: "They of Persia, and Lud, and Phut, were in thine army, thy men of war; they hung the shield and helmet in thee, they set forth thy comeliness," xxvii. 10; concerning Tyre: Lud and Phut denote knowledges, which are said to be in an army, and are called men of war, because they serve to defend truths, and are a support to reason; which is also sig-

nified by hanging up the shield and helmet ; that by Phut are signified the exterior knowledges of the Word, may be seen above, at verse 6 of this chapter.

1232. Hence it follows, that by Aram, or Syria, are signified the knowledges of good. The same appears also from the Word. In Ezekiel : “ Aram was thy merchant, in the multitude of thy works ; they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate,” xxvii. 16 ; concerning Tyre, or the possession of knowledges ; where works, emeralds, purple, broidered work, fine linen, coral, and agate, signify nothing else but the knowledges of good. In Hosea : “ Jacob fled into the country of Aram, and he served for a wife, and for a wife he kept sheep : and by a prophet Jehovah brought up Israel out of Egypt, and by a prophet was he preserved : Ephraim provoked him to anger with bitterness,” xii. 12, 13, 14 ; where Jacob stands for the external church, and Israel for the spiritual internal church : Aram for the knowledges of good ; Egypt for perverting science ; Ephraim for perverted intelligence ; the successive signification of which names could never appear from the literal sense, but only from the internal sense, in which names signify things of the church, as has been said. In Isaiah : “ Behold, Damascus is taken away from being a city, and is become a ruinous heap. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the residue of Aram : they shall be as the glory of the sons of Israel,” xvii. 1, 3 : where the residue of Aram signifies the knowledges of good which are called the glory of Israel. Aram, or Syria, stands also in an opposite sense, for the perverted knowledges of good, according to what is usual in the Word. That it is used in both senses, may be seen in Isaiah, vii. 4, 5, 6 ; ix. 12 ; Deut. xxvi. 5.

1233. Verse 23. *And the sons of Aram ; Uz, and Hul, and Gether, and Mash.* Aram signifies here, as before, the knowledges of good : the sons of Aram are the knowledges thence derived, and the things appertaining to knowledges : Uz, Hul, Gether, and Mash, signify so many kinds of these knowledges.

1234. That Aram signifies the knowledges of good, was shown just above. Hence it follows, that the sons of Aram are knowledges thence derived, and the things appertaining to knowledges. Knowledges thence derived, are natural truths ; and the things appertaining to knowledges are actions according

thereto. That these things are signified, cannot so well be proved from the Word, for they are not among the things that are often mentioned ; only Uz is mentioned in Jeremiah, chap. xxv. 20, and in the Lamentations, chap. iv. 21. Hence then it follows, that Uz, Hul, Gether, and Mash, signify so many kinds of these knowledges, and of actions according thereto.

1235. Verse 24. *And Arphaxad begat Selah, and Selah begat Heber.* Arphaxad was a nation so called, by which is signified science : Selah in like manner was a nation so called, by which is signified whatever appertains to science in its derivation thence : By Heber is signified also a nation, whose father was Heber, a person so named, by whom is signified a second Ancient Church which was separate from the former.

1236. That Arphaxad was a nation so called, and that thereby is signified science, appears from what was said concerning him above, verse 22.

1237. That Selah in like manner was a nation, and that thereby is signified whatever appertains to, and is derived from, science, follows of consequence, since it is said that Arphaxad begat Selah.

1238. With respect to Heber, as signifying also a nation, whose father was a person of the name of Heber, the case is this. They who have been named hitherto were nations, with whom the Ancient Church was, all which were called the sons of Shem, Ham, Japheth, and Canaan, because by Shem, Ham, Japheth, and Canaan, are signified different kinds of worship prevailing in the church : there never existed such persons as Noah, Shem, Ham, Japheth, and Canaan : but as the state of the Ancient Church in particular was such, and the state of every church in general is such, that there is a true internal church, a corrupt internal church, a true external church, and a corrupt external church, therefore these names are here adopted, in order that all these differences in general may be referred to them and their sons, as to their heads. The nations here named, also, originally had such worship, and were therefore called the sons of one of the sons of Noah ; and for this reason also, the several kinds of worship themselves are signified in the Word by the names of these nations. This first Ancient Church, signified by Noah and his sons, was not confined to a few, but was extended over several kingdoms, as appears from the nations mentioned ; viz. over Assyria Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philisthea, even to Tyre and

Zidon, through the whole land of Canaan, on each side of Jordan. But afterwards a certain kind of external worship began in Syria, which afterwards spread itself far and wide, and indeed through several countries, particularly through Canaan, and which was different from the worship of the Ancient Church; and as there thus arose something of a church, which was separate from the Ancient Church, hence a sort of new church, was established, which may therefore be called the Second Ancient Church. Of this church, Heber was the first institutor; and therefore it is called Heber from him. All at that time were distinguished into houses, families, and nations, as was shown above, one nation acknowledging one father, from whom also it was named, as appears from the Word throughout; thus the nation, which acknowledged Heber as their father, was called the Hebrew nation.

1239. That by Heber is signified a second Ancient Church, which was separate from the former, appears from what has been here said.

1240. Verse 25. *And to Heber were born two sons: the name of the one was Peleg, for in his days was the earth divided; and the name of his brother was Joktan.* Heber was the first founder of a second Ancient Church, and by him this church is signified: he had two sons, by whom are signified two kinds of worship, viz. internal and external: his two sons were called Peleg and Joktan; by Peleg is signified the internal worship of that church, and by Joktan its external worship: “because in his days was the earth divided,” signifies, the rise of somewhat new relating to the church; the earth here signifies the church, as above: “the name of his brother was Joktan” signifies the external worship of that church.

1241. With respect to Heber being the first founder of the Second Ancient Church, and by whom that church is signified, the case is this. The First Ancient Church being, as was said, spread far and wide over the globe, particularly in Asia, in process of time, as is usual with all churches in all places, grew degenerate, and was adulterated by innovators, both as to external and internal worship. This was the case in various places, and was owing especially to this, that all the significatives and representatives, which the Ancient Church received by oral tradition from the Most Ancient Church, all which had respect unto the Lord and His kingdom, were turned into things idolatrous and with some nations into things magical. To pre-

vent the destruction of the whole church, it was permitted by the Lord that a significative and representative worship should be somewhere restored. This was effected by Heber; and this worship consisted principally in external things. The external things of worship were high places, groves, statues, anointings, besides priestly offices and whatever had relation to their functions; and various other things which are called statutes or ordinances. The internals of that worship were doctrinals derived from the Antediluvians, especially from those who were called Enoch, who collected the truths which the Most Ancient Church saw by perception, and thence framed doctrinals: and these were their Word. From both these sources was derived the worship of this church, which was instituted by Heber, but with additions and alterations, particularly in this, that above other rituals they began to prefer sacrifices, which were unknown in the true Ancient Church, except with some of the posterity of Ham and Canaan; who being idolaters, these things were allowed, to prevent their sacrificing their sons and daughters. Hence it appears what was the quality of this second Ancient Church, which was instituted by Heber, and was continued with his posterity, called the Hebrew nation.

1242. That by the two sons of Heber, called Peleg and Joktan, are signified two kinds of worship, viz. internal and external; and that by Peleg is signified the internal worship of that church, and by Joktan its external worship; appears particularly from this, that by Heber and his nation is signified, in the internal sense, this Second Ancient Church; and whereas in every church there is an internal and an external (for without an internal it neither is nor can be called a church but an idolatry), therefore, sons being predicated of the things appertaining to the church, it appears, that by one of the sons is signified the internal of the church, and by the other, the external; as is usual throughout the Word; and as was signified above by Adah and Zillah, the wives of Lamech, n. 409; by Leah and Rachel, and by Jacob and Israel, of whom in what follows; not to mention other cases. The posterity of Joktan are treated of in this chapter, and of Peleg in the following.

1243. That "Because in his days was the earth divided," signifies the rise of somewhat new appertaining to the church, appears from what has now been stated; for by earth nothing else is signified than the church; as was clearly shown above, n. 662, 1066.

1244. That “the name of his brother was Joktan,” signifies the external worship of that church, has just been shown. That external worship is called a brother, may be seen above, at verse 21, of this chapter, where it is said of Shem, that he was the elder brother of Japheth; wherefore here the name of brother is added.

1245. Verses 26, 27, 28, 29. *And Joktan begat Almodad, and Shelaph, and Hazarmaveth, and Jerah, and Hadoram, and Uzal, and Diklah, and Obel, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab. All these were the sons of Joktan.* These were so many several nations of the families of Heber, by which are signified so many rituals.

1246. That these were so many nations of the families of Heber, may appear from the state in which men were at that time. In the most ancient time, as was stated above, nations were distinguished into families, and families into houses, each nation acknowledging one father, from whom it was named. The sons of one father, when they multiplied, in like manner constituted houses, families and nations; and so on successively. This was the case with these who were the sons of Joktan. This may appear by the sons of Jacob, who afterwards, when they multiplied, constituted tribes, each whereof acknowledged for a father one of the sons of Jacob, from whom it was named, but still all taken together were from Jacob, and were called Jacob. So these nations were from Heber, and were called Hebrews.

1247. That by those nations are signified so many kinds of rituals, appears from this, that names in the Word always signify things: for the Word in its internal sense has respect solely to the Lord, and to his kingdom in the heavens and in the earths, consequently to the church, and the things which are of the church; and this is the case with these names. As Joktan the son of Heber signifies the external worship of this new church, as was said above, therefore his sons can signify nothing else but the things appertaining to external worship, which are rituals, and meaning, in fact, so many kinds thereof. But it cannot be told what kinds of rituals are here signified, since they are determined according to the worship itself, and before this is known, nothing can be told concerning its rituals: nor would the knowledge of them be of any use. Neither do these names occur in the Word, except Shebah, Ophir, and Havilah, and they are not of this stock; for the Sheba and Ha-

vilah spoken of elsewhere, belong to those who are called the sons of Ham, as appears from verse 7, of this chapter: and the case is the same in respect to Ophir.

1248. Verse 30. *And their dwelling was from Mesha, in coming unto Sephar, a mountain of the east.* By these words is signified the extension of worship, and, in fact, its extension from the truths of faith to the good of charity: by Mesha is signified truth; by Sephar, good; by a mountain of the east, charity.

1249. That by these words is signified the extension of worship, and, in fact, its extension from the truths of faith to the good of charity; and that by Mesha is signified truth, and by Sephar good: cannot indeed be confirmed by the Word, because there is no mention made of Mesha and of Sephar in the prophets; but still it may appear from this consideration, that these words are the closing period of all that goes before; and particularly from this, that the mountain of the east, is the ultimate which all that goes before regards; and by a mountain of the east is signified charity from the Lord, as may be seen from what follows. It may appear, also, from this, that all things belonging to the church regard charity as their ultimate and end. Hence it follows, that Mesha signifies truth, or the boundary from which, and Sephar good, and thus charity, which is a mountain of the east, or the boundary to which.

1250. That by "a mountain of the east" is signified charity, and indeed charity from the Lord, may appear from the signification of a mountain in the Word, as denoting love towards the Lord, and charity towards the neighbor, as was shown above, n. 795; and that the east signifies the Lord, and thence the celestial things appertaining to love and charity, may be seen above, n. 101; likewise from the following passages of the Word: in Ezekiel, "The cherubim lifted up their wings,—the glory of Jehovah went up from the midst of the city, and stood upon the mountain, which is on the east of the city," xi. 22, 23; where by the mountain which is on the east, nothing else is signified but the celestial, appertaining to love and charity, which charity is of the Lord; for it is said, that the glory of Jehovah stood there. In the same prophet: "He brought me to the gate, the gate that looketh toward the east; and behold, the glory of the God of Israel came from the way of the east," xliii. 1, 2; where by the east the like is signified. In the same: "He brought me back by the way of the gate of

the outer sanctuary which looked toward the east, and it was shut : and Jehovah said unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it, but Jehovah the God of Israel shall enter in by it," xlv. 1, 2 ; where in like manner the east signifies the celestial, appertaining to love, which is of the Lord alone. In the same : "When the prince shall present a voluntary burnt-offering or peace-offerings voluntarily unto Jehovah, one shall then open him the gate that looketh towards the east, and he shall present his burnt-offering, and his peace-offerings, as he shall do on the sabbath day," xlv. 12 ; in like manner denoting the celestial, which appertains to love towards the Lord. Again in the same : "He brought me again to the door of the house, and behold, waters issued out from under the threshold of the house, towards the east, for the front of the house was the east," xlvii. 1 ; speaking of the new Jerusalem ; where the east signifies the Lord, and thus the celestial which is of love ; waters signify things spiritual. The same is here signified by a mountain of the east. Moreover, they who dwelt in Syria were called the sons of the east ; concerning whom, by the divine mercy of the Lord, in the following pages.

1251. Verse 31. *These are the sons of Shem, according to their families, according to their tongues, in their countries, according to their nations.* "These are the sons of Shem," signifies the derivations from internal worship, which is Shem : "according to their families, according to their tongues, in their countries, in their nations," signifies, according to the genius of each in particular and in general ; "according to their families," is, according to differences in respect to charity ; "according to their tongues," is, according to differences in respect to faith ; "in their countries," is, in general with respect to the things appertaining to faith ; "in their nations," is, in general, with respect to the things appertaining to charity.

1252. That these things are signified it is needless to prove further, since the same words occur above, verse 20, whither the reader is referred. Significations, as, in the present case, of families, tongues, countries, and nations, are regulated by the subjects of which they are predicated. In the former place, the subject was respecting Ham, or corrupt internal worship ; but here it is respecting Shem, or of true internal worship ; wherefore, families and nations, in the former case, regarded the morals, and tongues and countries the opinions, of this

internal church corrupted, but in the present case, families and nations regard the charity, and tongues and countries the faith, of the true internal church. Concerning the signification of nations and families, may be seen in the following part of this chapter.

1253. Verse 32. *These are the families of the sons of Noah, according to their nativities, in their nations.* “These are the families of the sons of Noah,” signifies the kinds of worship of the Ancient Church in particular: according to their nativities, signifies, according to their capacity of being reformed: in their nations, signifies, the kinds of worship which prevailed in the church in general.

1254. That “these are the families of the sons of Noah,” signifies the kinds of worship of the Ancient Church in particular, appears from the signification of a family, and of a family of sons, as denoting kinds of worship, and indeed particulars of worship. The nations mentioned in the foregoing parts of this chapter signified only the various kinds of worship of the Ancient Church, wherefore, the families, of which those nations consisted, can have no other signification. In the internal sense, no other families can ever be meant but those of things spiritual and celestial.

1255. That “according to their nativities,” signifies, according to their capacity of being reformed, appears from the signification of nativity, as denoting reformation. When man is born again, or regenerated, of the Lord, then all things and each, which he receives anew, are nativities or births: thus, in the present case, nativities, the Ancient Church being treated of, signify, according to their capacities of being reformed. As to what relates to reformations of the nations themselves, they were not all of a similar worship, nor of a similar doctrine, by reason that they were not all of a similar genius, nor similarly educated and instructed from infancy. The principles which a man imbibes from infancy, the Lord never breaks, but only bends. If there are any which he considers as sacred, and they be such as do not oppose divine and natural order, being in themselves indifferent, the Lord leaves them, and suffers him to abide in them. This was the case with many things in the Second Ancient Church, of which, by the divine mercy of the Lord, in what follows.

1256. That “in their nations,” signifies the several kinds of worship of the church in general, appears from what has been said above concerning nations, and from what follows.

1257. *And from these were spread abroad the nations in the earth after the flood.* "From these were spread abroad the nations in the earth," signifies, that hence came all the kinds of worship of the church, as to goods and evils, which are signified by nations: the earth is the church: "after the flood," signifies, from the commencement of the Ancient Church.

1258. "From these were spread abroad the nations in the earth." That these words signify, that hence came all the kinds of worship of the church, as to goods or evils, appears from the signification of nations. By a nation, as was said above, are understood several families together: in the Most Ancient and the Ancient Church, several families which acknowledged one father, formed one nation. But with respect to nations as signifying, in the internal sense, the different kinds of worship in the church, and indeed, as to the goods or evils in such worship, the case is this. When families and nations are viewed by the angels, they have not at all the idea of a nation, but only an idea of the worship in that nation; for they regard all purely for their quality, and that quality of man which is the object of regard in heaven, is his charity and faith. This may be clearly perceived by any one, if he attends in himself when he regards any man, or any family, or any nation: he usually thinks concerning their quality, from that which reigns in himself at the time, from this he forms an idea of their quality, from which he afterwards considers them within himself; much more must the Lord, and the angels under his influence, regard a man, family, or nation, only from their quality in relation to charity and faith. Hence it is that, in the internal sense, nothing else is signified by nations than the worship of the church, and that as to its quality in relation to the good of charity and the truth of faith originating therein. When the term *nations* occurs in the Word, the angels never dwell on the idea of nations, according to the historical sense of the letter, but on the idea of good and truth prevalent in the nation so named.

1259. That nations moreover signify goods and evils in worship, is thus: mankind, in the most ancient times, lived distinguished into nations, families, and houses, as was said above, in order that the church on earth might represent the kingdom of the Lord, where all are distinguished into societies, and these into greater societies, and these again into greater; and that according to the differences of love and faith, in general and in particular, concerning which see n. 684, 685; thus they are

distinguished, as it were, into houses, families, and nations. Hence, in the Word, houses, families, and nations, signify the goods of love, and of faith thence. So, in the Word, an accurate distinction is made between nations and people, nations signifying good or evil, but people signifying the true or false; and this constantly without exception; as may appear from the following passages: in Isaiah; "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the nations seek; and his rest shall be glory. And it shall come to pass, in that day, that the Lord shall set his hand a second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth," xi. 10, 11, 12; where people are put for the truths of the church, and nations for the goods, between which a manifest distinction is made. It is here treated concerning the kingdom of the Lord, and concerning the church, and also, in the universal, concerning every regenerate man: by the names are meant the things spoken of above: also by Israel the spiritual things of the church, by Judah its celestial things. In the same prophet: "The people that walked in darkness have seen a great light.—Thou hast multiplied the nation, Thou hast magnified its gladness," ix. 2, 3; where the people denotes truths, and therefore to walk in darkness, and to see light, are predicated of it; the nation denotes goods. In the same: "What answer shall be made to the messengers of the nation? That Jehovah hath founded Zion, and the poor of his people shall trust therein," xiv. 32; the nation in like manner standing for good, and the people for truth. In the same: "Jehovah Sabaoth will destroy in this mountain the face of the covering, of the covering which is cast over all people, and the veil that is spread over all nations," xxv. 7; concerning a new church, or the church of the Gentiles: people denote its truths, and nations its goods. In the same: "Open ye the gates, that the righteous nation which keepeth the truth may enter in," xxvi. 2; where the nation plainly denotes goods. In the same: "Let all the nations be gathered together, and let the people be assembled," xliii. 9; also concerning the church of the Gentiles: nations signify its goods, and people its truths, which, being dis-

ting from each other, are separately treated of; otherwise there would be empty repetition. In the same: "Thus saith the Lord Jehovih, Behold, I will lift up my hand to the nations, and set up my standard to the people; and they shall bring thy sons in their bosom, and shall carry thy daughters on their shoulders," xlix. 22; concerning the Lord's kingdom; nations, in like manner, denoting goods, and people truths. In the same: "Thou shalt break forth to the right hand and to the left, thy seed shall inherit the nations, and cause the desolate cities to be inhabited," liv. 3; concerning the Lord's kingdom, and the church which is called the church of the Gentiles: that nations are put for the goods of charity, or, what is the same thing, for those in whom are the goods of charity, appears from this, that the seed, or faith, is to inherit them: cities denote truths. In the same: "Behold I have given him a witness to the people, a prince and lawgiver to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee," lv. 4, 5; concerning the Lord's kingdom; people standing for truths, and nations for goods. In the church, those endowed with the good of charity are nations, and those with the truths of faith are people; for goods and truths are predicated according to the subjects in which they are. Again, in the same prophet: "Nations shall come to thy light, and kings to the brightness of thy rising. Then thou shalt see and flow together, and thy heart shall be amazed and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the nations shall come unto thee," lx. 3, 5; concerning the kingdom of the Lord, and the church of the Gentiles; where nations stand for goods, and kings, as having relation to people, for truths. In Zephaniah: "The residue of my people shall spoil them, and the remains of my nation shall inherit them," ii. 9. In Zachariah: "Many people, and numerous nations, shall come to seek Jehovah of hosts in Jerusalem," viii. 22; where Jerusalem stands for the kingdom of the Lord, and for the church: people for those who are in the truths of faith; nations for those who are in the good of charity; wherefore they are named separately. In David: "Thou shalt deliver me from the strivings of the people, thou shalt set me for a head of the nations; a people whom I have not known shall serve me," Psalm xviii. 43; where, in like manner, people signify those who are in truths; and nations those who are in good; and therefore both are named as constituting the man

of the church. Again : " Let the people praise thee, O God, let all the people praise thee ; let the nations be glad and sing for joy ; for thou shalt judge the people righteously, and govern the nations upon earth," Psalm lxvii. 3, 4 ; where people plainly signify those who are in the truths of faith, and nations those who are in the good of charity. In Moses : " Remember the days of eternity ; understand the years of generation and generation : ask thy father, and he will show thee, thine elders and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of man, he set the bounds of the people according to the number of the sons of Israel," Deut. xxxii. 7, 8 ; concerning the Most Ancient Church, and the Ancient Churches, which are the days of eternity, and the years of generation and generation ; in which they were called nations who were in the good of charity, to whom was given inheritance ; and they were called the sons of man, and afterwards people, who were in the truths of faith thence derived. As nations signify the goods of the church, and people the truths, therefore it was said of Esau and Jacob, when they were as yet in the womb, " Two nations are in thy womb, and two peoples shall be separated from thy bowels," Gen. xxv. 23. Hence then it may appear what is meant by the church of the Gentiles or nations in its genuine sense : the Most Ancient Church was the true church of the nations ; and afterwards the Ancient Church. Because they are called nations who are in charity, and people who are in faith, the priesthood of the Lord is predicated of nations, because of things celestial, which are goods, and his royalty is predicated of people, because of things spiritual, which are truths. This was also represented in the Jewish Church : before they had kings, they were a nation : but after they received kings, they became a people.

1260. Since in the Most Ancient, and in the Ancient Church, nations signified goods, or good men, therefore, also, in an opposite sense, they signify evils, or evil men : in like manner people, because they signify truths, in an opposite sense signify also falses : for, in a depraved church, good is changed into evil, and truth into what is false. Hence the signification of nations and people, in this sense, very frequently occurs in the Word : as in Isaiah, xiii. 4 ; xiv. 6 ; xviii. 2, 7 ; xxx. 28 ; xxxiv. 1, 2 ; Ezek. xx. 32 ; and in several other places.

1261. As nations signified goods, so also did families, because every nation consisted of families : in like manner houses, since

every family consisted of several houses : concerning a house see n. 710. Families, however, signify goods when predicated of nations, but truths when predicated of people ; as in David : “ All the families of the nations shall bow themselves before thee ; for the kingdom is Jehovah’s, and he is the governor amongst the nations,” Psalm xxii. 27, 28. And again : “ Give unto Jehovah, ye families of the peoples, give unto Jehovah glory and strength,” Psalm xcvi. 7. In this and the preceding verse of this chapter, families are predicated of goods, because they were families of nations.

1262. Hence then it may appear, that by the earth is here also signified the church ; for when the earth, or a country is named, nothing else is perceived but the nation or people therein ; and when a nation or people is mentioned, nothing else but their quality ; hence by the earth nothing else is signified but the church ; as was shown above, n. 662, 1066.

1263. That, “ after the flood ” signifies, from the beginning of the Ancient Church, appears from this, that the flood was the end of the Most Ancient Church, and the beginning of the Ancient Church : as shown above, n. 705, 739, 790.

1264. Hence then it may appear, that although mere names of nations and families occur in this chapter, still it contains in general, not only all the differences of worship, as to the goods of charity and the truths of faith, which existed in the Ancient Church, but also which exist in every church ; yea, more than man can ever believe. Such is the Word of the Lord.

CONCERNING THE ANTEDILUVIANS WHO PERISHED.

1265. At some height above the head were several spirits, who flowed into my thoughts, and kept them as it were bound, so that I was very much in obscurity. They pressed on me with considerable force. The spirits around me, in like manner, were kept as it were bound by them, so that they could scarcely think at all, except what flowed in from those ; and that even till they were excited to indignation. It was told, that these spirits were those which lived before the flood, but not of those who were called Nephilim, and who perished, for they had not so strong a persuasive power.

1266. The Antediluvians who perished are in a certain hell under the heel of the left foot. They are covered with a certain misty rock, which proceeds from their direful phantasies and per-

suasions, and by which they are separated from the rest of the hells, and withheld from the world of spirits. They are continually in the effort to arise from their confinement, but all without effect; for they are of such a quality, that, should they come into the world of spirits, they would, by their direful phantasies and poisonous persuasions, take away the power of thinking from all spirits they should meet, except such as are good; and unless the Lord, by His coming into flesh, had freed the world of spirits from that wicked crew, mankind must have perished; for no spirit could have remained with man, and yet man cannot live a single moment, unless there be spirits and angels with him.

1267. Such of them as obstinately endeavor to emerge from that hell, are cruelly treated by their companions; for they entertain a deadly hatred towards all, even towards their companions. Their highest delight is, for one to hold another in subjection, and as it were to murder him: and such of them as persist more obstinately in their efforts to emerge from their confinement, are let down to a greater depth beneath the misty rock; for they have an ungovernable passion to destroy all, which impels them: hence the effort to emerge. Whomsoever they meet they infold in a coarse cloth, and carry them off as prisoners, and cast them into what appears to them to be a sea, or otherwise treat them with cruelty.

1268. I was conducted, properly guarded, towards that misty rock (this is effected, not by passing from place to place, but through intermediate societies of spirits and angels, whilst the man remains in the same place; but still it appears as if he was let downwards). When I approached the rock, I experienced a great cold, which seized the lower region of the back. I then spoke with them concerning their persuasions, and what they believed concerning the Lord during their life in the body? They replied that they thought much about God, but that they persuaded themselves that no God existed, but that men were gods; thus, that they themselves are gods; and that they had confirmed themselves in these persuasions from dreams. Respecting their phantasies against the Lord, see below.

1269. In order that I might better know the quality of these spirits, it was permitted by the Lord, that some of them should ascend into the world of spirits. Before this was done, there appeared a beautiful boy clad in white raiment, and afterwards, in a kind of open door, another boy in green raiment, and presently two women-servants in white head-dresses: but it was not discovered to me what these things signified.

1270. Soon after this some were let out from that hell; but the Lord so ordered by means of intermediate spirits and angels, that they could not do me the least hurt. They arose from that depth and came forward, seeming to make their way towards the front, through, as it were, caverns in the rock, and so to ascend. At

length they appeared to be left above, that from thence, thus from a distance, they might act upon me by influx. I was told, that they had permission to flow into the right side of the head, but not into the left, and from the right side of the head into the left side of the chest, but by no means into the left side of the head, for in this case I should be destroyed, since they would then flow in with their persuasions which are direful and deadly; but that when their influx was into the right side of the head and thence into the left side of the chest, it was by lusts; such is the nature of influx. Their persuasions are such as to extinguish all truth and good, so that those into whom they flow, are deprived of all perception, and afterwards of thought; for which reason, also, other spirits were removed. When they began to flow in, I fell asleep, and during my sleep their influx operated by lusts, and indeed so powerfully, that had I been awake I could not have withstood them; I felt the force of it in my sleep, and it was such as I cannot describe, only I remembered afterwards that they attempted to kill me by a suffocating afflatus, which was felt like a terrible nightmare: but then awaking, I observed that they were near me; and when they perceived that I was awake, they fled to their station above, and operated by influx thence. In this station they appeared to me as if they were wrapped up in a cloth, such as is mentioned above, n. 964. I imagined it was themselves, but it was others whom they infolded or wrapped up; which is effected by phantasies; nevertheless the spirits, against whom they thus operate by phantasies, know no otherwise than that they are actually wrapped up. It appeared as if those who were thus wrapped up, were tumbled downwards through the declivity of a certain rock, but they were taken out and set at liberty: they were spirits who were not willing to retire; thus they were preserved by the Lord, otherwise they must have been suffocated; though they would have revived again, but after much suffering. They then retired through a declivity of the rock: there proceeded thence a sound as of boring, as if many large augurs were at work, and it was perceived that this sound arose from their most cruel phantasies against the Lord. After this they were cast down through dark caverns beneath the misty rock, into their own hell. When they were in the world of spirits, the constitution of the sphere therein was changed.

1271. There were afterwards some deceitful spirits, who wished that they might emerge, and infused it into them to say that they were nothing, hoping that they might thus succeed. There was then heard a tumultuous uproar in that hell, like a great turbulent rolling, which was their emotion from a desire to emerge. Wherefore also it was again permitted that some should emerge, and they appeared in the same place as the former. They thence attempted to infuse into me their deadly persuasions, being assisted by evil genii; but in vain, because I was protected by the Lord. I nevertheless manifestly perceived that their persuasive sphere

was of a suffocating quality. They supposed that they had all power, and that they could take away life from every one: but because they imagined thus, they were thrust down by a little child, at whose presence they so tottered and trembled, that they expressed their anguish by cries; and at length to such a degree, that they betook themselves to supplications. The deceitful also were punished, being at first almost suffocated by the others, and afterwards conglutinated, to deter them from such things: but afterwards they were set at liberty.

1272. It was afterwards shown me how their women were clothed; they had on their heads a round black cap or hat, extending forward and adorned in front as with turrets. Their faces were small: but the men were rough and hairy. It was shown also how much they gloried in the multitude of their children, in that wherever they went they had with them their children, who went before in an inflected line; but it was told them, that the love of offspring prevails also amongst all brute creatures, even the most savage, and that it is no proof of there being any good in them; but that if they had loved their children, not with a view to self-love and self-glory, but with a view to the common good by the increase of human society, and more especially by the multiplication of the numbers in heaven, and thus for the sake of the Lord's kingdom, they would then have had the genuine love of children.

CHAPTER ELEVENTH.

CONCERNING THE SITUATION OF THE GRAND MAN: ALSO
CONCERNING PLACE AND DISTANCE IN THE OTHER LIFE.

1273. SOULS recently from the world, when they are to be separated from the fellowship of the spiritual angels, in order that they may come amongst spirits, and at length into the society in which they had been when they lived in the body, are conducted by the angels to several mansions, which are separate societies, yet conjoined with others; and they are every where received, yet still proceed thence to others. This is continued for some time, till they come to the society in which they had been when they lived in the body, and there they remain. From hence their life begins again anew. If a man have been a dissembler, a hypocrite, or a deceitful person, who has the art to assume a false state, and as it were an angelic genius, he is sometimes received by good spirits; but, after a short interval, he is separated from their society, and then wanders about without any angelic companions, begging to be received; but he is rejected, and sometimes is punished; and at

length is conveyed down amongst the infernals. They who, from a state of vastation, are taken up amongst the angels, also visit various societies, and when they remove to others, are dismissed with civility and charity, till at length they come to an angelic society which is in agreement with the genius of their charity, piety, probity, or sincere civility. I have also been conducted in like manner through various mansions, and they spoke with me, in order that I might know how this is. It was then given me to reflect on changes of place, that they are only apparent, and are nothing but changes of state, whilst the body remains in the same place.

1274. Amongst the wonderful things in the other life, are the following: **FIRST**; That the societies of spirits and of angels appear distinct from each other as to situation, although places and distances in another life are nothing else but varieties of state. **SECONDLY**; That the situations and distances are disposed with relation to the human body, so that they who are to the right, appear to the right, and they who are to the left appear to the left, however the body be turned; and this also with respect to the other quarters. **THIRDLY**; That no spirits or angels are so far distant but that they may be seen; nevertheless, that no more come into view than is granted by the Lord. **FOURTHLY**; That the spirits who are thought of by others (as those who have been in any degree acquainted together during the life of the body) are present in a moment, when it is granted by the Lord, and so very near that they can hear and touch each other, or at any little distance, notwithstanding they might have been thousands of miles distant, yea, even at the stars; the reason is, because distance of place does not operate in the other life. **FIFTHLY**; That the angels have no idea of time. Such is the case in the world of spirits, and still more perfectly in heaven; how much more before the Lord, to whom all and every one must needs be most immediately present, and under his direct inspection and providence! These things appear incredible, but still they are true.

1275. I was once in a society where there was tranquillity, or whose tranquil state approached in some degree to a state of peace, though it was not that of peace. I there conversed concerning the state of infants, and also concerning place; that change of place and of distance is only an appearance, according to every one's state, and its changing. When I was translated thither, the spirits about me appeared to be removed, and seemed beneath me; still it was granted me to hear their discourse.

1276. As to what respects the situation in which spirits are in the world of spirits, and angels are in heaven, the case is this. Angels are on the right hand of the Lord; evil spirits on the left: in front are those of a middle sort; behind are the malignant; above the head are those who are of a high aspiring temper; beneath the feet are the hells which correspond with those who are

on high. Thus all have their particular situations in respect to the Lord, in all directions and at all altitudes ; in a horizontal plane, in a vertical, and in every degree of obliquity : their situation is constant, and without variation to eternity. The heavens constitute, as it were one man, which is therefore called the **GRAND MAN**, to which also all things in an individual man correspond ; concerning which, by the divine mercy of the Lord, in the following pages. Hence it is, that the situation of all things is similar with respect to every angel, and to every man to whom heaven is opened by the Lord. This is a necessary consequence of the Lord's presence ; for it could not be so unless the Lord were omnipresent in heaven.

1277. The same holds true with respect to men, as to their souls, which are constantly bound to some society of spirits and angels. They also have their situation in the Lord's kingdom, according to the genius of their lives and according to their states. Nor does their distance from each other on earth alter the case : though persons may live here many thousands of miles asunder, still they may be together in one society, they who live in charity, in one angelic society, and they who live in hatred and other evil affections, in one infernal society. In like manner it does not alter the case, that many may be together in one place upon earth, still they are all distinguished according to the genius of their lives, and according to their states, and each may be in a different spiritual society. Men, who are distant from each other some hundreds or thousands of miles, when they appear before the internal sense, are so near, that in some cases they are in contact, according to their situation : thus if there were several on earth, who had their internal sight open, they might be together, and converse together, even though one were in India, and another in Europe. Which also has been shown to me. Thus all and every man on earth, are most immediately present to the Lord, and are under His inspection and providence.

1278. A continuation concerning situation, place, distance, and time, in the other life, may be seen at the end of this chapter.

CHAPTER XI.

1. AND the whole earth was (of) one lip, and their words (were) one.

2. And it came to pass, when they journeyed from the east, that they found a valley in the land of Shinar, and dwelt there.

3. And they said each man to his companion, Come, let us make bricks, and let us burn them to a burning. And they had brick for stone, and bitumen had they for loam.

4. And they said, Come, let us build us a city and a tower, and the head thereof in heaven; and let us make us a name, lest haply we be scattered abroad upon the faces of the whole earth.

5. And JEHOVAH came down to see the city and the tower which the sons of men built.

6. And JEHOVAH said, Behold, the people is one, and they have all one lip, and this they begin to do; and now nothing will be restrained from them which they have imagined to do.

7. Come, let us go down, and there confound their lip, that they may not hear each man the lip of his companion.

8. And JEHOVAH dispersed them thence over the faces of the whole earth, and they ceased to build the city.

9. Wherefore he called the name thereof Babel, because there JEHOVAH confounded the lip of the whole earth. And thence JEHOVAH dispersed them over the faces of the whole earth.

10. These are the generations of Shem: Shem was a son of a hundred years, and begat Arphaxad, two years after the flood.

11. And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12. And Arphaxad lived five and thirty years, and begat Selah.

13. And Arphaxad lived after he begat Selah four hundred and three years, and begat sons and daughters.

14. And Selah lived thirty years, and begat Heber.

15. And Selah lived after he begat Heber four hundred and three years, and begat sons and daughters.

16. And Heber lived four and thirty years, and begat Peleg.

17. And Heber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18. And Peleg lived thirty years, and begat Reu.

19. And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20. And Reu lived thirty and two years, and begat Serug.

21. And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22. And Serug lived thirty years, and begat Nahor.

23. And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24. And Nahor lived nine and twenty years, and begat Terah.

25. And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.

26. And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27. And these are the generations of Terah: Terah begat Abram, Nahor, and Haran: and Haran begat Lot.

28. And Haran died on the faces of Terah his father in the land of his nativity, in Ur of the Chaldæans.

29. And Abram and Nahor took to themselves wives; the name

of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30. And Sarai was barren, she had no child.

31. And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, the wife of Abram his son; and they went forth with them from Ur of Chaldæans, to go into the land of Canaan: and they came to Haran, and there abode.

32. And the days of Terah were two hundred and five years; and Terah died in Haran.

THE CONTENTS.

1279. It is treated concerning the First Ancient Church which was after the flood, from verse 1 to 9.

1280. Concerning its first state, that all had one doctrine, verse 1: concerning its second state, that it began to decline, verse 2: concerning its third state, that the falses of lusts began to rule, verse 3: concerning its fourth state, that its members began to assume dominion by means of divine worship, verse 4; wherefore the state of the church was changed, verses 5, 6, so that none possessed the good of faith, verses 7, 8, 9.

1281. It is treated concerning a Second Ancient Church, which was named from Heber: and concerning its derivation and state, and that at length it closed in idolatry, verse 10 to 26.

1282. It is treated concerning the origin of a Third Ancient Church, which, from being idolatrous, became representative, verses 27 to 32.

THE INTERNAL SENSE.

1283. THE subject now treated of is the Ancient Church in general, and that its internal worship in process of time was falsified and adulterated, hence its external worship also, for the state of the external worship depends on that of the internal. The falsification and adulteration of internal worship here is Babel. That heretofore, except what relates to Heber, the historicals were not true, but composed, may appear also from what is here written concerning the Babylonian tower; as, that they attempted to build a tower whose head should be in heaven, that their lips were confounded so that one could not hear the

lip of another, and that Jehovah thus confounded them. The same may also appear from its being said, that hence arose Babel, when yet in the foregoing chapter, verse 10, Babel is said to have been built by Nimrod. Hence, also, it is manifest, that Babel does not signify a city, but some certain thing, and here a species of worship, the interiors of which are profane, whilst the externals appear holy.

1284. Verse 1. *And the whole earth was (of) one lip, and their words (were) one.* "The whole earth was (of) one lip," signifies, that there was every where one doctrine in general: lip is doctrine; the earth is the church: "their words (were) one," signifies, that there was one doctrine in particular.

1285. That by "the whole earth was (of) one lip," is signified, that there was every where one doctrine in general, appears from the signification of lip in the Word, concerning which presently. In this verse, and by these few words, is described the state of the Ancient Church as to its quality, viz. that it had one doctrine in general: but in the following verse is described how it began to be falsified and adulterated; and afterwards, as far as verse 9, how it was altogether perverted, so that there remained no longer any internal worship. It is presently after treated concerning a Second Ancient Church begun by Heber; and, lastly, concerning a third, which was the beginning of the Jewish Church; for after the flood there were three churches in succession. As to what concerns the First Ancient Church, that in it (although diffused so widely through the world) there was only one lip, and their words were one, that is, one doctrine in general and in particular, when, nevertheless, the kinds of worship, both internal and external, were very different, as was shown in the foregoing chapter, where by every particular nation mentioned is signified some different doctrinal and ritual; the case is this. In heaven there are innumerable societies, and all various, but still they form a one, for they are all led by the Lord as one, on which subject see what was said above, n. 457, 551, 684, 685, 690. In this respect heaven is like man, in whom, although there are so many viscera, and so many smaller viscera within the larger, so many organs and members, each of which has a different operation from the rest, yet they are all and each governed as one, by one soul: or it is like the body, in which there are different activities of forces and motions, while yet they are all ruled by one single motion of the heart, and one single motion

of the lungs, and make a one. That all these parts can thus act as one, is because in heaven there is one single influx, which is received by every one according to his genius, and which is an influx of affections from the Lord or from his mercy and life ; and although the influx is one and single, yet all things obey and follow it as if they were one ; and this by that mutual love, in which they are who are in heaven. Thus it was with the First Ancient Church, in which, notwithstanding there were so many kinds of worship both internal and external, varying in their genera according to the number of nations, and in their species according to the number of families in each nation, and in their particulars according to the number of men in the church, still they had all one lip, and their words were one ; that is, all had one doctrine in general and in particular. The doctrine is one, when all have mutual love, or charity. Mutual love and charity effects that they should be one, although various, for from things various it makes a one ; all, however many they are, even though myriads of myriads, if they are in charity, or mutual love, they have one end, viz. the common good, the kingdom of the Lord, and the Lord himself ; and the varieties in matters of doctrine and worship are as the varieties of the senses and viscera in man, as was said, which contribute to the perfection of the whole. For then the Lord, by means of charity, flows in and operates, differently according to the genius of each one, and thus arranges all and every one into order, as in heaven so on earth ; and thus the will of the Lord is done on the earths as it is in the heavens, as the Lord himself teaches.

1286. That the lip signifies doctrine appears from these passages in the Word : In Isaiah ; “ The seraphim cried, Holy, holy, holy, is Jehovah of hosts.—Then said I, Woe is me, for I am cut off ! because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips ; for mine eyes have seen the King, Jehovah of hosts. Then one of the seraphim flew to me, having a live coal in his hand, which he had taken with the tongs from off the altar : and he touched my mouth with it, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged,” vi. 3, 5, 6, 7 : the lips are here put for the interiors of man, thus for internal worship, from which proceeds adoration, which was here represented with the prophet : every one may see that the touching of his lips, and the removal of his iniquity thereby, and the expiation

of his sin, was a representation of the interior things which are signified by the lips, and which are those which belong to charity and the doctrine thereof. In the same prophet: "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked," xi. 4: in the internal sense the meaning is, not that Jehovah should smite with the rod of his mouth, and slay the wicked with the breath of his lips, but that the wicked do thus to themselves; the breath of the lips is doctrine, which with the wicked is false. Again, in the same prophet: "I create the fruit of the lips. Peace, peace, to him that is afar off, and to him that is near, saith Jehovah, and I will heal him," lvii. 19: the fruit of the lips signifies doctrine. So in Ezekiel: "Son of man, go, get thee to the house of Israel, and speak my words unto them. Thou art not sent to a people deep of lip, and heavy of tongue, but to the house of Israel: not to many people deep of lip, and heavy of tongue, whose words thou canst not hear. If I had sent thee to them, would they not have hearkened unto thee? but the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are stiff of forehead, and hard of heart," iii. 4, 5, 6, 7: deep of lip is predicated of the Gentiles, who, although in falsity of doctrine, are yet in charity, and who are therefore said to hearken; whereas they who are not in charity, are said to be stiff of forehead and hard of heart. In Zephaniah: "I will turn to the people with a pure lip, that they may all call upon the name of Jehovah, to serve him with one shoulder," iii. 9; where a pure lip manifestly denotes doctrine. In Malachi: "The law of truth was in His mouth, and perversity was not found in His lips:—for the lips of the priest shall keep knowledge, and they shall seek the law from his mouth, because he is the messenger of Jehovah of hosts," ii. 6, 7; concerning Levi, by whom is represented the Lord: lips are put for doctrine grounded in charity. In David: "Who say, With our tongue will we prevail, our lips are our own," Psalm xii. 4; where the lips denote falses. Again: "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips," Psalm lxiii. 5. In Isaiah: "In that day there shall be five cities in the land of Egypt speaking with the lip of Canaan, and swearing to Jehovah of hosts," xix. 18; where lip stands for doctrine.

1287. That the earth signifies the church, was shown above, n. 662, 1066.

1288. That by "their words (were) one," is signified, that they had one doctrine in particular, appears from what was said above : for the lip signifies doctrine in general, as has been shown, but words doctrine in particular, or the particulars of doctrine. For particulars effect nothing, as was said above, provided they regard one end, which is, to love the Lord above all things, and our neighbor as ourselves ; for then they are the particulars of these generals. That a Word signifies all doctrine relating to charity and to faith thence, and that words signify what appertains to doctrine, appears in David : " I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments ; I will keep thy statutes. Wherewithal shall a young man cleanse his way ? by taking heed, according to thy Word. With my whole heart have I sought thee : O let me not wander from thy commandments. Thy Word have I hid in my heart, that I might not sin against thee. Blessed art thou, O Jehovah ; teach me thy statutes. With my lips have I declared all the judgments of thy mouth : I have rejoiced in the way of thy testimonies. I meditate in thy precepts, and have respect unto thy ways. I delight myself in thy statutes ; I do not forget thy Word," Psalm cxix. 6 to 17 : Word stands for doctrine in general : that a distinction is here made between precepts, judgments, testimonies, commandments, statutes, ways, and lips, is evident : all which are things belonging to the Word or doctrine : in other parts of the Word, also, these expressions have a distinct signification. Again : " A song of love. My heart is meditating a good word ; my tongue is the pen of a ready writer. Thou art fairer than the sons of men : grace is poured upon thy lips. Ride upon the word of truth, and of meekness of justice ; and thy right hand shall teach thee wonderful things," Psalm xlv. 1, 2, 4 : to ride upon the word of truth, and of meekness of justice, is to teach the doctrine of truth and good. Here, as in other parts of the Word, word, mouth, lip, and tongue, signify distinct things ; and it is evident that they have relation to doctrine concerning charity, because it is called a song of love ; of which doctrine is predicated beauty above the sons of men, grace of lips, and a right hand which teacheth wonderful things. In Isaiah : " Jehovah sent a word unto Jacob, and it lighted upon Israel," ix. 8 ; where a word signifies the doctrine of internal and external worship ; Jacob, in this passage, denoting external worship, and Israel internal. In Matthew : " Jesus said, Man doth not live by

bread alone, but by every word which proceedeth out of the mouth of God," iv. 4. Again: "When any one heareth the word of the kingdom, and mindeth it not, then cometh the wicked one, and taketh away that which was sown in his heart," xiii. 19: see also what is there said of the Word; verses 20, 21, 22, 23. Again: "Heaven and earth shall pass away, but my words shall not pass away," xxiv. 35. There word stands for the Lord's doctrine, and words for the things appertaining to his doctrine. Since words denote all things of doctrine, therefore the commandments of the decalogue are called words in Exodus: "Jehovah wrote upon the tables the words of the covenant, the ten words," xxxiv. 28. Again: "He hath declared unto you his covenant which he hath commanded you to do, even ten words; and he wrote them upon two tables of stone," Deut. iv. 13; chap. x. 4. Again: "Take heed to thyself, and keep thy soul diligently, lest thou forget the words which thine eyes have seen," Deut. iv. 9. Not to mention other passages.

1289. Verse 2. *And it came to pass when they journeyed from the East, that they found a valley in the land of Shinar, and dwelt there.* "When they journeyed from the east," signifies, when they receded from charity; the east is charity from the Lord: "they found a valley in the land of Shinar," signifies that their worship became more unclean and profane: "and they dwelt there," signifies life.

1290. That "when they journeyed from the east," signifies, when they receded from charity, appears from the signification of journeying, and from the signification of the east, in the Word. It is evident that journeying here signifies to recede, because it is predicated of charity, which is the east, from whence they journeyed.

1291. That the east is charity from the Lord, appears from what has been shown above, n. 101 and 1250.

1292. That by "they found a valley in the land of Shinar," is signified, that their worship became more unclean and profane, appears from the signification of a valley, and from the signification of the land of Shinar. As to the meaning of a valley, mountains, in the Word, signify love or charity, because these are the highest, or, what is the same, the inmost things in worship, as was shown above, n. 795; hence a valley signifies what is beneath mountains, or what is inferior, or, which is the same thing, the more external, in worship. But the land of

Shinar signifies external worship whose internal is profane, as was shown above, n. 1183. Thus, here, that they found a valley in the land of Shinar, signifies, that their worship became more unclean and profane. In the first verse it is treated of the church, having one lip, and their words one, or one doctrine in general and in particular: but in this verse it is treated of the declension of the church, expressed by their journeying from the east, that is, by their beginning to recede from charity. For in proportion as the church, or the members of the church, recede from charity, their worship recedes from the holy, or approaches the unclean and profane. That "they found a valley in the land of Shinar" signifies the declension of the church, or of worship, to the profane, is hence, because a valley is a kind of low place between mountains, which signify, as was said, the holy things of love or of charity in worship. The same may appear from the signification of a valley in the Word, where, in the original tongue, it is expressed by certain names, which are significative, in the spiritual sense, of what is less or more profane in worship. As in Isaiah: "The burden of the valley of vision.—For it is a day of trouble, and of treading down, and of perplexity, by the Lord Jehovah of Hosts in the valley of vision," xxii. 1, 5; the valley of vision denoting phantasies and reasonings, whereby worship is falsified and at length profaned. In Jeremiah: "How canst thou say, I am not polluted, I have not walked after Baalim? see thy way in the valley," ii. 23; where the valley denotes unclean worship. In the same prophet: "They have built the high places of Tophet, which is in the valley of the son of Hinnom. Therefore, behold the days come, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter," vii. 31, 32; chap. xix. 6. The valley of Hinnom denoting hell, and also the profanation of truth and good. In Ezekiel: "Thus saith the Lord Jehovah to the mountains and to the hills, to the channels and to the valleys: Behold I, even I, will bring upon you the sword, and will destroy your high places," vi. 3. Again, in the same prophet: "I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea:—and they shall call it the valley of the multitude of Gog," xxxix. 11, 15; concerning worship in externals; where a valley denotes such worship. But when worship is not as yet become so profane, it is expressed by that name for valley, which is used to express

it in this verse ; in Isaiah : “I will open rivers in high places, and put fountains in the midst of the valleys : I will make the wilderness a pool of water, and the dry land springs of water,” xli. 18 ; concerning those who are in ignorance, or without the knowledges of faith and charity, but who nevertheless are in charity. Valley is used in like manner in Ezekiel xxxvii. 1.

1293. “And they dwelt there.”—That these words signify life thence derived, may appear from the signification of to dwell, in the Word, that it is to live. The expression *to dwell* occurs frequently, both in the prophetical and historical parts of the Word, and for the most part, in the internal sense it signifies to live. The reason is, because the most ancient people dwelt in tents, and there performed the most holy worship ; wherefore also, tents in the Word signify the holy of worship, as was shown, n. 414 ; and as such is the signification of tents, therefore, also *to dwell*, in a good sense, signifies to live or life. In like manner, because the most ancient people used to journey with their tents, *to journey* in the internal sense of the Word signifies the institutes and order of life.

1294. Verse 3. *And they said, each man to his companion, Come, let us make brick, and let us burn them to a burning. And they had brick for stone, and bitumen had they for loam.* And they said, each man to his companion, signifies, that it was begun : Come, let us make brick, signifies the falses which they framed to themselves : and let us burn them to a burning, signifies evils originating in self-love : and they had brick for stone, signifies that they had the false instead of truth : and bitumen had they for loam, signifies that they had the evil of lust instead of good.

1295. That by “they said, each man to his companion,” is signified, that it was begun, or that they began, follows from the series. In this verse it is treated concerning the third state of the church, when falses began to rule, and, in fact, falses from lusts. There are two origins of falses ; one from ignorance of truth, the other from lusts. The false from ignorance of truth is not so hurtful as the false from lusts, for the false of ignorance is either from wrong instruction from infancy, or from this, that being abstracted by various affairs he has not inquired whether it be truth ; or that he had not the faculty of judging concerning the true and false. Falses of this sort are not attended with much hurt, provided a man do not confirm them by many things, and so persuade himself, under the influence of

some evil lust, to favor and countenance them ; for in so doing he renders more dense the cloud of ignorance, and converts it into darkness, so that it is impossible for him to see the truth. But the case is otherwise with falses originating in lusts, such as self-love and the love of the world ; as when a person embraces any particular doctrine, and makes profession of it, with a view to engage the minds of men, and lead them, whilst he explains or perverts the doctrinal in favor of himself, and confirms it both from scientifics, from reasonings, and from the literal sense of the Word. Worship thence derived is profane, how holy soever it may outwardly appear : for inwardly it is not the worship of the Lord, but the worship of self, nor does he acknowledge any truth, except so far as he can interpret it in his own favor. Such worship is what is signified by Babel. Such, however, is not the state of those, who are born and educated in such worship, and do not know that it is false, and who live in charity. In the ignorance of such there is innocence, and in their worship there is good from charity. The profane of worship is not so much predicated on the worship itself, as on the quality of him who is in the worship.

1296. "Come, let us make brick."—That these words signify the falses which they framed to themselves, appears from the signification of brick. Stone, in the Word, signifies truth ; hence brick, as being made by man, signifies the false ; for brick is stone artificially made. That brick has this signification, may appear also from the following passages. In Isaiah : "I have spread out my hands all the day unto a rebellious people, which walk in a way that is not good, after their own thoughts ;—which sacrifice in gardens, and burn incense upon bricks," lxxv. 2, 3 : to burn incense upon bricks, signifies, to worship from what is fictitious and false ; wherefore they are said to walk after their own thoughts. In the same prophet : "And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart, 'The bricks are fallen down, but we will build with hewn stones,'" ix. 9, 10 ; where Ephraim denotes one that is intelligent, who is fallen into perverseness, and who calls falses, or bricks, truths, or makes them so : hewn stone denotes what is fictitious. In Nahum : "Draw the waters for the siege, fortify thy strong holds ; go into the mud, and tread the loam ; repair the brick-kiln ; there shall the fire devour thee, the sword shall cut thee off," iii. 14, 15 ; where to tread the loam denotes falses, and to repair the

brick-kiln denotes worship grounded in them: fire is the punishment of lusts, the sword is the punishment of falsities. In Ezekiel: "Take unto thee a brick, and lay it before thee, and engrave upon it the city Jerusalem," iv. 1; where it was commanded that he should lay siege to it, by which prophetic it is implied, that worship was falsified. That brick signifies the false, may further appear from the signification of stone, as denoting what is true; of which more will be said presently.

1297. "And let us burn them to a burning."—That these words signify evils from self-love, appears from the signification of burning, of fire, of sulphur, and of bitumen, in the Word, which are predicated of lusts, especially of those which are of self-love. As in Isaiah: "Our house of holiness, and our beauty, where our fathers praised thee, is become a burning of fire, and all our pleasant things are laid waste," lxiv. 11. Again, in the same prophet: "Ye shall conceive chaff, ye shall bring forth stubble, your breath, as fire, shall devour you: and the people shall be as the burnings of lime; as thorns cut up shall they be burned with fire," xxxiii. 11, 12. Besides many other passages: burning and fire are predicated of lusts, because they operate in a similar manner.

1298. "And they had brick for stone."—That these words signify that they had falsehood for truth, appears from the signification of brick, spoken of above, as denoting the false; and also from the signification of stone, as denoting, in an extended sense, truth, concerning which, above, n. 643. Because stones signified truth, was the reason that the land-marks of the most ancient people consisted of stones, and that they set up stones as witnesses of a thing's being so, or being true; as appears from the stone which Jacob set up for a pillar, Gen. xxviii. 22; chap. xxxv. 14; and from the pillar of stones between Laban and Jacob, Gen. xxxi. 46, 47, 52; and from the altar which the sons of Reuben, of Gad, and of Manasseh, raised up for a witness near Jordan, Josh. xxii. 10, 28, 34. Hence truths are signified by stones in the Word: so that holy truths, which are those of love, are denoted, not only by the stones of the altar, but also by the precious stones on the shoulders of Aaron's ephod, and on the breastplate of judgment. As to what regards the altar, when the worship of sacrifices upon altars began, then the altar signified the representative worship of the Lord in general, and the stones themselves the holy truths of that worship: wherefore it was commanded that the altar should

be built of whole stones, unhewn, and it was prohibited to lift up any iron upon them, Deut. xxvii. 5, 6, 7 ; Joshua viii. 31 ; by reason that hewn stones, and those upon which iron had been lifted up, signified artificial and thus fictitious exercises of worship, that is, those from man's proprium, or from the inventions of his thoughts and heart, which was to profane worship, as is expressly declared, Exod. xx. 25. For the same reason, neither was iron lifted up upon the stones of the temple, 1 Kings vi. 7. That the precious stones upon the shoulders of Aaron's ephod, and in the breastplate of judgment, in like manner signified holy truths, was shown above, n. 114. This signification also appears in Isaiah : " Behold, I will lay thy stones with fair colors, and thy foundations with sapphires : and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones : and all thy sons shall be taught of Jehovah, and great shall be the peace of thy sons, liv. 11, 12, 13 : the stones here mentioned denote holy truths, wherefore it is said, all thy sons shall be taught of Jehovah. Hence also it is said in John, " that the foundations of the wall of the city (New Jerusalem) were garnished with all manner of precious stones," Rev. xxi. 20 : the holy Jerusalem is put for the Lord's kingdom in the heavens and on earth, the foundations whereof are holy truths. In like manner, by the tables of stone, on which were written the precepts of the law, or the ten words, were signified holy truths, wherefore they were made of stone ; concerning which see Exod. xxiv. 12 ; chap. xxxi. 18 ; chap. xxxiv. 1 ; Deut. v. 22 ; for the precepts themselves are nothing but truths of faith. Since, then, by stones were anciently signified truths, and afterwards, when worship was begun upon pillars, upon altars, and in the temple, by the pillars, altars, and the temple, were signified holy truths ; therefore the Lord also is called a stone ; in Moses : " The arms of his hands were made strong by the hands of the Mighty One of Jacob ; thence is the Shepherd, the Stone of Israel," Gen. xlix. 24. In Isaiah : " Thus saith the Lord Jehovah, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation," xxviii. 16. And in David : " The stone which the builders refused, is become the head of the corner," Psalm cxxviii. 22. The same is signified in Daniel by the stone cut out of the rock without hands, which broke in pieces Nebuchadnezzar's image, ii. 34, 35, 45. That stones signify truths, appears also from Isaiah : " By this shall the iniquity of

Jacob be purged ; and this is all the fruit, to take away his sin ; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder," xxvii. 9 ; the stones of the altar standing for truths in worship, which were dissipated. In the same prophet : " Prepare ye the way of the people ; cast up, cast up the highway : make it stony with stones," * lxii. 10 ; where way and stones signify truths. So in Jeremiah : " I am against thee, O destroying mountain :—I will roll thee down from the rocks, and I will make thee a mountain of burning : and they shall not take of thee a stone for a corner, or a stone for foundation," li. 25, 26 ; speaking of Babylon, where a mountain of burning is the love of self ; by no stone being taken thence is signified, that no truth was thence to be derived.

1299. " And bitumen had they for loam." That these words signify that they had evil of lust instead of good, appears from the signification of bitumen, and from the signification of loam in the Word. Here because it is treated concerning the building of the tower of Babel, such things are predicated of it as are used in building, and in the present case bitumen, as being a sulphureous and fiery substance, by which properties in the Word are signified lusts, especially such as are of self-love. By bitumen are here signified the evils of lusts, and also the falses thence, which likewise are evils, whereof the tower, hereafter described, is built. That this is the signification appears from Isaiah : " It is the day of the vengeance of Jehovah : the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch," xxxiv. 8, 9 : pitch and brimstone signify the falses and evils of lusts. Not to mention other passages.

1300. That loam or clay signifies the good of which is formed the mind, or man of the church, appears also from the Word ; as in Isaiah : " Now Jehovah, thou art our Father : we are the clay, and thou our potter, and we all are the work of thy hand," lxiv. 8 : where clay stands for the man of the church himself, who

* This is not the true sense of the original, though the author's explanation seems to show, that, from some accidental circumstance, he so understood it. The Latin, *clapitate lapide*, is contradictory. The sense of the original is properly expressed in the common English version, which has *gather out the stones* ; meaning, in the literal application, *remove the stumbling blocks* : and then the stones will bear their opposite signification, and denote falses. It is nowhere else explained by the author, and is only in one other place (n. 3142 of this work) quoted at length ; and there it is given correctly, except that the prepositon *e* before *lapide*, appears to be a misprint for *a*. Edts.

is formed ; thus for the good of charity, which is the means of every man's formation, that is, reformation and regeneration. In Jeremiah : " As the clay in the hand of the potter, so are ye in my hand, O house of Israel," xviii. 6 ; with like signification. Whether we speak of building by clay, or of formation thereby, it is the same.

1301. That these are the things which are here signified may appear to every one, both from the signification of all the expressions occurring in this verse, and from this consideration ; that mention is here made of things, such as the nature and quality of their stones, and of their loam, which would never have been worthy of being mentioned in the Word of the Lord, unless these arcana had been involved.

1302. Verse 4. *And they said, Come, let us build us a city and a tower, and the head thereof in heaven ; and let us make us a name, lest haply we be scattered abroad upon the faces of the whole earth.* " And they said," signifies, that it was done : " let us build us a city and a tower," signifies, that they framed doctrine and worship ; a city is doctrine ; a tower is the worship of self : " and the head thereof in heaven," signifies, even to the having dominion over the things which are in heaven : " and let us make us a name," signifies, that thence they might derive the reputation of power : " lest haply we be scattered abroad upon the faces of the whole earth," signifies, that otherwise they would not be acknowledged.

1303. " And they said." That these words signify that it was so done, follows of consequence from the series ; as this above, " They said, each man to his companion," signifies that it was begun ; for here the quality of Babel is described by a tower.

1304. " Let us build us a city and a tower." That these words signify, that they framed doctrine and worship, may appear from the signification of a city, and from the signification of a tower, concerning which we shall speak presently. Such is the church, that when charity towards the neighbor departs, and self-love succeeds in its place, the doctrine of faith is nothing, except so far as it can be turned into the worship of self ; nor is any thing holy in worship held in esteem, unless it be with a view to self, consequently except it be of self-worship. This is the natural effect of self-love ; for he who loves himself in preference to others, not only hates all who are not subservient to him, and shows no favor except to those who become

his slaves, but also, as far as he is left unrestrained, rushes on, even to exalt himself above God. That this is the nature of self-love, when it is yielded to, has been shown me to the life. These are the things which are signified by a city and a tower. Self-love, with every lust thence, is of all things the most filthy and profane, and is in its essence most infernal: hence every one may conclude what is the quality of that worship, which is grounded in such a principle.

1305. That a city signifies doctrine, or the doctrinal, as well genuine as heretical, was shown above, n. 402.

1306. That a tower here denotes the worship of self, appears from the signification of a tower. The worship of self consists in a man's exalting himself above another, even so as to be worshiped; wherefore self-love, which is haughtiness and pride, is called height, loftiness and lifting up, and is described by all things which are high: as in Isaiah: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and Jehovah alone shall be exalted in that day: for the day of Jehovah of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan; and upon all high mountains, and upon all the hills that are lifted up; and upon every high tower, and upon every fenced wall," ii. 11 to 18; concerning self-love, which is described by cedars, oaks, mountains, hills, and a tower, which are high and lifted up. In the same prophet: "There shall be upon every high mountain, and upon every high hill, rivers and streams of water, in the day of the great slaughter, when the towers fall," xxx. 25; in like manner denoting self-love, and self-exaltation in worship. In the same prophet: "Behold the land of the Chaldeans: this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the watch-towers thereof, they raised up the palaces thereof; he brought it to ruin," xxiii. 13; concerning Tyre, and the devastation thereof: watch-towers, expressed by another word, denote the phantasies thence derived. In Ezekiel: "Behold, I am against thee, O Tyre; and I will cause many nations to come up against thee, and they shall destroy the walls of Tyre, and they shall break down her towers: I will also scrape her dust from her, and I will make her as the top of a rock," xxvi. 3, 4; where towers are used in the same sense. The reason that self-love

in worship, or the worship of self, is called a tower, is because a city signifies doctrine, as was shown above, n. 402; and formerly cities were fortified with towers in which were guards: towers also were built in the boundaries of a country, wherefore they were called towers of the guards (or watchmen), 2 Kings, ix. 17; chap. xvii. 9; chap. xviii. 8; and watch-towers, Isaiah, xxiii. 13. When, also, the church of the Lord is compared to a vineyard, the things appertaining to worship, and to the preservation thereof, are compared to a wine-press, and to a tower in the vineyard; as appears in Isaiah, v. 1, 2; Matt. xxi. 33; Mark, xii. 1.

1307. "And the head thereof in heaven."—That these words signify, even to the having dominion over all things in heaven, follows as a consequence from what has been said: for to have the head in heaven is to extend self-exaltation even to heaven; as also appears from the description of Babel throughout the Word, and from what was said above concerning lifting up the head, n. 257. The love of self is that which least of all agrees with heavenly life, for hence are all evils, not only of hatred, but also of revenge, of cruelty, and of adultery; and still less does it agree, when it enters into worship, and profanes it. The hells therefore consist of such as are under the influence of that love; and the more any of them desire to raise up their heads to heaven, so much the deeper do they depress themselves, and plunge themselves into severer punishments.

1308. "And let us make us a name."—That these words signify, that thence they might derive the reputation of power, may appear from the signification of making to themselves a name: for they were aware that every one is desirous to observe some kind of worship, this being a common principle even amongst all Gentile nations. Every man, when he beholds the universe, and still more when he contemplates the order of the universe, acknowledges a Supreme Being, and, through a desire of promoting his own welfare, worships that Being: there is, besides, something within which dictates it; which is an effect of the Lord's influx by the angels that are attendant on every man: where this is not the case, man is under the dominion of infernal spirits, and does not acknowledge a God. They who build towers of Babel, being aware of this, make to themselves a name by doctrinals and holy things, otherwise they could not be worshiped; which is signified, in what presently follows, by this, that otherwise they should be scattered abroad over the

faces of the whole earth, that is, they should not be acknowledged. Hence also it follows, that in proportion as such can raise their heads higher towards heaven, they make themselves more of a name. Their dominion is the greatest with those who have something of conscience, for these they lead whithersoever they will; but those who have not conscience, they rule by various external bonds.

1309. "Lest haply we be scattered abroad upon the faces of the whole earth."—That these words signify that otherwise they would not be acknowledged, hence follows as a consequence; for to be dispersed over the face of the whole earth, is to perish from their sight, thus not to be received and acknowledged.

1310. Verse 5. *And Jehovah came down to see the city and the tower, which the sons of men built.* "Jehovah came down," signifies judgment upon them: "to see the city and the tower," signifies, on account of their having perverted doctrine and profaned worship: "which the sons of men built," signifies, which they framed to themselves.

1311. That by "Jehovah came down," is signified judgment upon them, appears from what goes before, and from what follows, and also from the signification of *to come down*, when applied to Jehovah. It appears from what goes before, because it is there treated of the building of the city and tower of Babel: it appears from what follows, where it is treated of the confusion of their language and their dispersion: and it appears from the signification of *to come down*, when applied to Jehovah, this expression being predicated in cases of the performance of judgment. Jehovah, or the Lord, is every where present, and knows all things from eternity: wherefore it cannot be said of him that he comes down to see, except in the literal sense only, where it is spoken according to appearances with man: but in the internal sense it is not so, for in that sense things are exhibited, not as they are according to appearances, but as they are in themselves: wherefore, in the present case, to come down to see, signifies judgment. Judgment is predicated when evil is brought to its height, or, as it is expressed in the Word, when it is come to its consummation, or when iniquity is consummated. For the case herein is this: all evil has its limits, as far as which it is permitted to go; but when it is carried beyond these limits, it rushes into the punishment of evil, and this both in particular and in general. The punishment of evil is what is then called

judgment: and as it appears at first as if the Lord did not see or notice the existence of evil (for when man does evil with impunity, he supposes that the Lord does not regard it, but when he comes to suffer punishment, he then first thinks that the Lord sees him, yea, that the Lord punishes him), therefore it is said, according to such appearances, that Jehovah came down to see. To come down is predicated of Jehovah by reason of his being called the Most High, or of its being said that He is on high: but this also is spoken according to appearance, since he is not in the highest parts, but in the inmost, wherefore highest and inmost have the same signification in the Word. Judgment, or the punishment of evil, takes place in the lower and lowest parts; and therefore Jehovah is said to descend; as in David: "Bow the heavens, O Jehovah, and come down, touch the mountains and they shall smoke; cast forth thy lightning and scatter them," Psalm cxliv. 5, 6; where also is described the punishment of evil, or judgment. In Isaiah: "Jehovah Zebaoth shall come down to fight upon mount Zion and upon the hill thereof," xxxi. 4. In the same prophet: "O that thou wouldst come down, that the mountains might flow away at thy presence," lxiv. 1, 2; where to come down in like manner denotes punishment or judgment upon evil. In Micah: "Behold, Jehovah cometh forth out of his place, and will come down, and tread upon the high places of the earth; and the mountains shall be molten under him," i. 3, 4.

1312. "To see the city and the tower."—That these words signify, on account of their having perverted doctrine and profaned worship, appears from the signification of a city and tower, as shown above.

1313. "Which the sons of men built."—That these words signify, which they framed to themselves, appears without explanation. The sons of men are here the sons of the church, for they who are not of the church, and have not amongst them the knowledges of faith, are not capable of framing such things. That such cannot profane holy things, was shown above, n. 301, 302, 303, 593.

1314. Verse 6. *And Jehovah said, Behold the people is one, and they have all one lip, and this they begin to do; and now nothing will be restrained from them which they have imagined to do.* "Jehovah said" signifies that it was so. "Behold, the people is one, and they have all one lip," signifies, that they all had one truth of faith, and one doctrine: "and this they begin

to do," signifies, that now they were beginning to become of a different quality: "and now nothing will be restrained from them which they have imagined to do," signifies, unless their state be now changed.

1315. That "Jehovah said," signifies that it was so, appears from this consideration; that here, as was shown above, is not a true historical, but a composed historical; when, therefore, it is said, "Jehovah said," nothing else can be signified, as has been abundantly shown above.

1316. "Behold, the people is one, and they have all one lip."—That these words signify that they all had one truth of faith, and one doctrine, appears from the signification of people, as denoting the truth of faith, and from the signification of lip, as denoting doctrine. That people signifies the truth of faith, that is, those who are in the truth of faith, was shown above, n. 1259; and that the lip signifies the doctrine of faith, was shown above at the first verse of this chapter. The people is called one, and the lip one, when all have for an end the general good of society, the general good of the church, and the kingdom of the Lord; for thus the Lord is in the end, from whom they all form a one. But to him who has his own private good for his end, the Lord cannot possibly be present. Man's proprium itself excludes and removes the Lord; for hence man bends and inclines the general good of society, and that of the church, yea, and the kingdom of the Lord, towards himself, and this to such a degree, as if they only existed for him: thus he takes away from the Lord what is His, and substitutes self. When this is man's ruling principle, it is the same in all his thoughts, yea, in the minutest particulars of his thoughts; as is the case with whatever has the supreme rule in the mind. This does not appear so manifestly in the life of the body, as in the other life: there a man's ruling principle manifests itself by a certain sphere, which is perceived by all around him; and this sphere, because it exhales from every thing in him, is of the same quality as himself. The sphere of a person who regards himself in all things, appropriates to itself, and, as it is there said, absorbs every thing which favors him; consequently, it absorbs all the delight of the spirits around him, and destroys all their freedom: it is unavoidable, therefore, that such a one should be separated from their society. But when the people is one, and the lip one, that is, when the general good of all is regarded, then one never appropriates to himself the delight of another, and de-

stroys another's freedom, but, as far as he is able, promotes and increases them. Hence the heavenly societies are as a one, and this solely by mutual love received from the Lord. The case is similar in the church.

1317. "And this they begin to do."—That these words signify that they were beginning to become of a different quality, may appear from the series. Their beginning to do, here signifies thought or intention, consequently the end proposed ; as also appears from what immediately follows : "And now nothing will be restrained from them which they have imagined to do." The reason that, in the internal sense, the end is signified, is, because the end is what alone the Lord regards in man. Howsoever his thoughts and actions are modified, which may be in innumerable ways, provided the end be good, they are all good ; but if the end be evil, they are all evil : the end is that which rules in every thing that man thinks and does. The angels attendant on man, being angels of the Lord, rule nothing in man but his ends ; and when they govern these, they govern also his thoughts and deeds, since all the thoughts and deeds are dependent on the end. The end with man is his very life, and all that he thinks and does lives from the end, because, as was said, they are dependent upon it : wherefore, as is the end, such is the life of man. The end is nothing but the love ; for man cannot have any thing else as an end but what he loves. He whose thoughts and actions are at variance, still has for his end that which he loves ; even in his hypocrisy and deceit there is an end, which is self-love, or the love of the world, and the delight of life thence derived. Hence every one may conclude, that such as a man's love is, such is his life. This then is what is signified by their beginning to do.

1318. "And now nothing will be restrained from them which they have imagined to do."—That these words signify, unless their state be now changed, may appear from what follows. The internal sense of the Word is of such a nature, that it has a continual respect to what follows and to the conclusion, although nothing of this appears in the literal sense. They who are of such a quality as has been above described, unless their state were changed, would be restrained in nothing which they imagine to do : that their state accordingly was changed appears from what follows. The thought or imagination of doing is nothing else than the intention, that is, the end. The end with man can by no means be restrained, that is, be

changed, unless his state be changed ; for the end, as was said, is the very life of man : when the state is changed, the end is also changed, and with the end the thought or imagination. The nature of the change of state which took place with the man of this church, will be shown, by the divine mercy of the Lord, in what follows.

1319. Verse 7. *Come, let us go down, and there confound their lip, that they may not hear each man the lip of his companion.* “Come, let us go down,” signifies, that thus judgment was accomplished : “and there confound their lip,” signifies, that none had truth of doctrine : “that they may not hear each man the lip of his companion,” signifies, that they were all discordant one with another.

1320. “Come, let us go down.”—That this signifies that thus judgment was accomplished, appears from what was said above, verse 5, concerning the signification of *to go down*. The reason why it is said in the plural number, *Let us go down* and confound their lip, is, because it is the execution of judgment, which is effected by means of spirits, and in fact, by evil ones.

1321. “And there confound their lip.”—That this signifies, that none had truth of doctrine, may appear from the signification of lip, as denoting doctrine, of which above, verse 1 : hence it follows, that to confound their lips, is to confound those things which are of doctrine, that is, the truths of doctrine. To confound signifies, in the internal sense, not only to darken, but also to obliterate and dissipate, so as to leave no truth remaining. When self-worship takes place of the worship of the Lord, then not only every truth is perverted, but is also abolished, till at length the false is acknowledged as truth, and evil as good : for all the light of truth is from the Lord, and all darkness is from man ; and when, in worship, man succeeds in the place of the Lord, the light of truth becomes darkness ; and then light is seen as darkness, and darkness as light. Such also is the life of such persons after death, the life of falsehood is to them as light, but the life of truth is to them as darkness : the light however of such life is changed into mere darkness, when they approach towards heaven. Whilst they are in the world, such persons can indeed speak what is true, yea, with eloquence and apparent zeal, and by reason of a continual reflection on themselves, they even seem to themselves to think it : but because the true end is self-worship, their thoughts are

influenced by that end, so as not to acknowledge any truth, but in proportion as self is in it. When a man, in whose mouth is truth, is of this quality, it is very evident that he is not in possession of the truth: and this manifestly appears in the other life, where such persons do not only not acknowledge the truth, which they have made profession of whilst they lived in the body, but also bear hatred towards it, and persecute it; which they do in proportion to the degree in which their self-conceit or self-worship is not removed.

1322. "That they may not hear each man the lip of his companion."—That these words signify, that they were all discordant or at variance with each other, may appear from the words themselves. Not to hear the lip of a companion, is, not to acknowledge what another says, and, in the internal sense, not to acknowledge what another teaches, or his doctrine, for the lip is doctrine, as was shown above at verse 1: they acknowledge it indeed with the mouth, but not with the heart, and concord of the mouth is nothing when there is discord of the heart. The case in this respect is like that of evil spirits in the other life, who, as well as the good, are divided into distinct societies, but are kept in conjunction together by this, that they are bound by similar phantasies and lusts, so that they act as one in persecuting what is true and good; thus there is a sort of common tie whereby they are kept united together: but as soon as this common tie is dissolved, one rushes against another, and it is then their highest delight each to torture his companions. The case is similar with such doctrine and such worship in the world: the worshipers are sufficiently conjoined together in the acknowledgment of doctrinals and rituals, but the common tie which keeps them together is self-worship: so far as they can partake in this themselves, they adhere to that acknowledgment; but so far as they cannot partake, or have hope of partaking, they are dis-united; by reason, as just said, that such persons are not in possession of any truth, but the false is with them in the place of truth, and evil in the place of good. This then is what is signified by each man's not hearing the lip of his companion.

1323. Verse 8. *And Jehovah dispersed them thence over the faces of the whole earth, and they ceased to build the city.* By "Jehovah dispersed them over the faces of the whole earth," is signified here, as above, that they were not acknowledged: "and they ceased to build the city," signifies, that such doctrine was not received.

1324. That by "Jehovah dispersed them over the faces of the whole earth," is signified that they were not acknowledged, appears from what was said above at verse 4, where the same words occur.

That "they ceased to build the city," signifies, that such doctrine was not received, appears from the signification of a city, as denoting doctrine, as was shown above, n. 402; and also from what was said before, at verses 4 and 5, concerning the building of a city and a tower. Hence it appears that such doctrine, or such worship, which is inwardly full of self-love or self-worship, was not permitted in this Ancient Church; and this for a reason which will be mentioned presently.

1325. Verse 9. *Wherefore he called the name thereof Babel, because there Jehovah confounded the lip of the whole earth. And thence Jehovah dispersed them over the faces of the whole earth.* "Wherefore he called the name thereof Babel," signifies, such worship: "because there Jehovah confounded the lip of the whole earth," signifies the state of this Ancient Church, that internal worship began to perish; earth is the church: "And thence Jehovah dispersed them over the faces of the whole earth," signifies, that internal worship was annihilated.

1326. "Wherefore he called the name thereof Babel."—That these words signify such worship, viz. the kind and quality of the worship signified by Babel, appears from what has been said heretofore concerning this worship, viz. that it was inwardly full of self-love, consequently of every thing filthy and profane. Self-love is nothing else but man's proprium or selfhood, and it has been already shown, n. 210, 215, how filthy and profane this proprium is. From self-love, or proprium, flow all evils, as hatred, revenge, cruelty, adultery, deceit, hypocrisy, impiety; wherefore when self-love, or proprium, is within worship, those evils are within it, but with a difference and degree as to measure and quality, proportioned to the influence of that love; hence comes all profanation of worship. The truth of the case therefore is this; in proportion to the measure of self-love or proprium that intrudes itself into worship, internal worship recedes, or is annihilated. Internal worship consists in the affection of good and the acknowledgment of truth; but in proportion as self-love or proprium approaches, or enters, the affection of good and the acknowledgment of truth recede or go out. What is holy can by no means

abide with what is profane, as heaven cannot abide with hell, but one must retire from the other; such is the state and order which prevail in the Lord's kingdom. This is the reason that with such, whose worship is called Babel, there does not exist internal worship, but what they inwardly worship is somewhat dead, and indeed like a carcass: hence it is evident of what quality their external worship is, when its inward principle is thus corrupt. That Babel is such worship, appears from every part of the Word where Babel is described: as in Daniel, where the image which Nebuchadnezzar, king of Babel, or Babylon,* saw in a dream, the head of which was gold, the breast and arms silver, the belly and thighs brass, the legs iron, and the feet partly iron and partly clay, signifies, that true worship at length became such worship as is called Babel; wherefore also a stone cut out of a rock brake in pieces the iron, the brass, the clay, the silver, and the gold, Dan. ii. 31, 32, 44, 45. The image of gold, which Nebuchadnezzar, king of Babel set up to worship, had a like signification, Dan. iii. 1 to end. The like is signified also in that the king of Babel with his lords drank wine out of the vessels of gold, which were from the temple at Jerusalem, and praised the gods of gold, of silver, of brass, of iron, and of stone; on which account appeared the writing on the wall, Dan. v. 1 to end. Also that Darius the Mede required himself to be worshiped as a god, Dan. vi.; and likewise by the four beasts appearing in a dream to Daniel, chap. vii. 1 to end; and also, by the beast and by Babylon in the Revelation. That such worship was signified and represented, appears plainly, not only from Daniel and John, but likewise from the prophets; as in Isaiah: "Their faces shall be faces of the flames. The stars of the heavens and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. The wild beasts of the desert [*zim*] shall lie there, and their houses shall be full of doleful creatures [*ochim*]; and the daughters of the owl shall dwell there, and satyrs shall dance there, and wild beasts of the islands [*im*] shall cry in her palaces, and dragons in the pleasant houses," xiii. 8, 10, 21, 22; where it is treated of Babel, and the internal of such worship is described by faces of flames, which

* It may be needful here to remark to the unlearned reader, that Babel and Babylon are the same,—the place which by the Hebrews was called Babel being called Babylon by the Greeks. *Tr.*

are evil lusts, and by the stars not shining, which are the truths of faith, and by the sun being darkened, which is holy love, and by the moon not shining, which is the truth of faith, and by ziim, ochim, the daughters of the owl, satyrs, iim, and dragons, which are the interiors of such worship, for such things are of self-love or proprium ; wherefore also, in the Revelation, Babylon is called "the mother of whoredoms and abominations," Rev. xvii. 5 ; and again, "a habitation of dragons, and cage of every unclean spirit, and of every unclean and hateful bird," chap. xviii. 2 : whence it is evident, that when such things dwell within, there can be nothing of good and truth, and that in proportion as such things enter, in the same proportion the goods of affection and the truths of faith recede. Such things are also called the graven images of the gods of Babel, Isaiah, xxi. 9. That Babel is the self-love or proprium which is in worship, or that it is self-worship, appears evidently in Isaiah : "Take up this parable against the king of Babel : Thou hast said in thy heart, I will ascend into the heavens, I will exalt my throne above the stars of God ; I will sit also on the mount of meeting together, in the sides of the north ; I will ascend above the heights of the clouds ; I will be like the Most High,—yet thou shalt be brought down to hell," xiv. 4, 13, 14, 15 ; where it is evident that Babel is that which wishes to be worshiped as a God, that is, that it is self-worship. Again in the same prophet : "Come down and sit in the dust, O virgin daughter of Babel ; sit on the earth, there is no throne, O daughter of the Chaldæans. For thou hast trusted in thy wickedness ; thou hast said, None seeth me ; thy wisdom and thy knowledge it hath averted thee ; thou hast said in thy heart, I am, and there is none beside as I," xlvii. 1, 10. In Jeremiah : "Behold, I am against thee, O corrupting mountain, that corrupted all the earth, and I will stretch out my hand upon thee, and roll thee down from the rocks, and I will make thee a mountain of burning. Though Babel should mount up to the heavens, and though she should fortify the height of her strength, from me shall spoilers come upon her," li. 25, 53 : hence also it appears that Babel is self-worship. That such self-worshippers have no light of truth, but mere darkness, that is, that they have not the truth of faith, is thus described in Jeremiah : "The word that Jehovah spake against Babel against the land of the Chaldæans. Out of the north there cometh up a nation against her, which shall make her

land desolate, and none shall dwell therein : they shall remove, they shall depart, both man and beast," l. 1, 3 : the north signifies darkness, or what is not true ; the departure of man and of beast denotes the deprivation of good. See more concerning Babel, below, at verse 28 ; where Chaldæa is treated of.

1327. That by "Jehovah confounded the lip of the whole earth," is signified the state of this Ancient Church, in that internal worship began to perish, appears from this, that it is called the lip of the whole earth, and not, as above, verse 7, the lip of those who began to build a city and a tower : by the face of the whole earth is signified the state of the church, for the earth is the church ; as was shown above, n. 662, 1066. The case with the churches after the flood was this : there were three churches which are specifically mentioned in the Word, viz. the First Ancient Church, which was named from Noah ; the Second Ancient Church, which was named from Heber ; and the Third Ancient Church, which had its name from Jacob, and afterwards from Judah and Israel. As to the first church, which was called Noah, it was as a parent of the succeeding ones, and, as, is usual with churches in their beginnings, it was more pure and unspotted ; as appears also from the first verse of this chapter, in that it had one lip, that is, one doctrine, charity being to all the essential. But this church also, as is usual with churches, in process of time began to fall away, owing principally to this circumstance, that several of its members began to affect self-worship, in order thereby to be distinguished above the rest, as appears from verse 4, above : "For they said, Let us build us a city and a tower, and the head thereof in heaven ; and let us make us a name." Such persons could not be otherwise in the church than as a kind of leaven, or as a firebrand causing a conflagration. When, from this cause, the danger of the profanation of what is holy, spoken of above, n. 571, 582, threatened, the state of this church, by the Lord's providence, was changed, namely, so that its internal worship perished, whilst the external remained ; which is here signified by Jehovah's confounding the lip of the whole earth. Hence also it appears, that such worship as is called Babel did not prevail in the First Ancient Church, but in the succeeding churches, when men began to be worshiped as gods, especially after death, whence came so many gods of the Gentiles. The reason why it was permitted that internal worship should perish, and external remain, was, in order to prevent the profanation of

what is holy, which brings with it eternal damnation. None can profane what is holy, except such as possess the knowledges of faith, and at the same time acknowledge them; and they who do not possess them, cannot acknowledge them, much less can they profane them. Internal things are those which are capable of being profaned, because it is in them that the holy resides, but not in things external. The case, in this respect, is like that of a man who does evil, and yet does not think evil; in which case the evil which he does cannot be imputed to him, any more than it can be imputed where it was not done intentionally, or where the perpetrator is not possessed of rationality. Thus he who does not believe in a life after death, but still performs external worship, cannot profane the things appertaining to eternal life, because he does not believe their existence: but it is otherwise with those who are acquainted with and acknowledge them. This likewise is the reason, why it is permitted a man rather to live in pleasures and lusts, and thereby to remove himself from things internal, than to come to the knowledge and acknowledgment of them, and to profane them. For this cause it is permitted the Jews at this day to immerse themselves in avarice, that thereby they may be further removed from the acknowledgment of internal things; because they are such a people, that if they did acknowledge them, they would certainly profane them: nothing more removes from things internal than avarice, because it is a lust in the lowest degree terrestrial. The case is similar with many within the church, and also with the Gentiles without the church; these, viz. the Gentiles, are least of all capable of profanation. This then is the reason why it is here said, that Jehovah confounded the lip of the whole earth, and that these words signify the state of the church as, being changed, its worship became external, not having within it any internal. The like was represented and signified by the Babylonish captivity, into which the Israelites, and afterwards the Jews, were carried; concerning which it is thus written in Jeremiah: "And it shall come to pass, that the nation and kingdom which will not serve the king of Babel, and that will not put their neck under the yoke of the king of Babel, that nation will I visit, saith Jehovah, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand," xxvii. 8: to serve the king of Babel, and to put the neck under his yoke, signifies, to be altogether deprived of the knowledge and acknowledgment

of the good and truth of faith, consequently of internal worship ; which appears still plainer in the same prophet : “ Thus saith Jehovah of all the people in this city, your brethren that are not gone forth with you into captivity : thus saith Jehovah Zebaoth : Behold, I send upon them the sword, the famine, and the pestilence, and will make them like vile figs,” xxix. 16, 17 : to remain in the city, and not to go forth to the king of Babel, signifies those who were in the knowledges of internal things, or of the truths of faith, and profaned them ; upon whom it is said that the sword, the famine, and the pestilence should be sent, which are the punishments of profanation, and that they would become thus like vile figs. That by Babel are signified those who deprive others of all knowledge and acknowledgment of truth, was also represented and signified by these words in the same prophet : “ I will give all Judah into the hand of the king of Babel, and he shall carry them away to Babel, and he shall smite them with the sword. Moreover, I will deliver all the wealth of this city, and all its labor, and all its precious things, and all the treasures of the kings of Judah,—into the hands of their enemies, and they shall spoil them and take them away,” xx. 4, 5 ; where by all wealth, all labor, all precious things, and all the treasures of the kings of Judah, in the internal sense, are signified the knowledges of faith. In the same prophet : “ I will send and take all the families of the north, saith Jehovah, and Nebuchadnezzar the king of Babel, —and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and will make them an astonishment, and a hissing, and perpetual desolations ; and this whole land shall be a desolation,” xxv. 9, 11 ; where the devastation of the interior things of faith, or of internal worship, is described by Babel : for where there is the worship of self, there is no truth of faith, as was shown above ; for self-worship destroys and lays waste, and leads away into captivity, all that is true ; wherefore also Babel is called a destroying mountain, Jerem. li. 25 : See further what was said above concerning Babel, n. 1182.

1328. “ And thence Jehovah dispersed them over the faces of the whole earth.”—That these words signify, that internal worship was annihilated, may appear from the signification of being dispersed, as denoting to be dissipated. In the proximate sense, the being dispersed over the faces of the whole earth,

applies to those who wished to build the city of Babel; but since these are such as deprive others of all knowledge of the truth, as was said, by these words is signified at the same time the privation of internal worship, for the one is a consequence of the other, and here the consequence is what is signified, because it is the third repetition of the words. That the First Ancient Church was deprived of the knowledges of truth and good, appears from this, that the nations which constituted that Ancient Church became for the most part idolaters, and still had a sort of external worship. The lot of those who are idolaters out of the church, is much better than the lot of those who are idolaters within the church, the former being external idolaters, but the latter internal: this appears from what the Lord says, Luke xiii. 23, 28, 29, 30. Matt. viii. 11, 12. This then is the reason why the state of this Ancient Church was changed.

1329. Verse 10. *These are the generations of Shem. Shem was a son of a hundred years, and begat Arphaxad two years after the flood.* By "the generations of Shem," are signified, the derivations of the Second Ancient Church; Shem is internal worship in general: "a hundred years," signifies the state of this church in the beginning: "Arphaxad" was a nation so called, by which is signified science: "two years after the flood," signifies, a second postdiluvian church.

1330. That by "these are the generations of Shem," are signified the derivations of the Second Ancient Church, appears from the signification of generations, as denoting the origin and derivation of doctrinals and of worship; as was said above, n. 1145. Generations (or nativities) in this and other parts of the Word, are only such as relate to the church, thus such as relate to forms of doctrine and worship; the internal sense of the Word involves nothing else. When, therefore, any church is brought forth, mention is made of its generations or nativities; as in the case of the Most Ancient Church, Gen. ii. 4: "These are the generations of the heavens and the earth:" in like manner, when other succeeding churches had birth before the flood, it is said, "This is the book of the generations," chap. v. 1. The case was the same with the churches after the flood, which were three, the first called Noah, the second named from Heber, the third from Jacob, and afterwards from Judah and Israel. Thus when the first church is described, it begins with these words: "These are the generations of the sons of Noah,"

(see the foregoing chapter, verse 1) : the second, which had its name from Heber, is in like manner described in this verse : "These are the generations of Shem : " the third also, in verse 27 of this chapter : "These are the generations of Terah." Generations, therefore, signify nothing else but the origins and derivations of the forms of doctrine and worship of the church which is described. The reason why the generations of this second church are reckoned from Shem, or why its beginning is described from Shem, is, because Shem signifies internal worship, and, in the present verse, the internal worship of this church ; not that the internal worship of this church was such as was signified by Shem in the preceding chapter, but only that we are to understand the internal worship of this church.

1331. Hence then it appears, that Shem denotes internal worship in general. What was the quality of the internal worship of this church, appears from those who are named in succession from Shem, namely, that it was scientific ; which is also confirmed by the numbers of years, when they are investigated and unfolded.

1332. That "a hundred years," signifies the state of that church in general, appears from what was said and shown concerning numbers and years above, n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893 ; as denoting times and states : but it would take long to explain the nature and quality of the states signified by a hundred years, and by the numbers of years which occur in the subsequent verses of this chapter ; beside which, the subject is complicated.

1334. That Arphaxad was a nation so called, and that thereby is signified science, was stated in the foregoing chapter, at verse 24 ; n. 1236.

1335. That by "two years after the flood," is signified, another postdiluvian church, may appear from this, that by a year in the Word, as also by a day, and by a week, is signified a whole period, less or greater, of fewer or more years, yea, a period abstractedly ; as may be seen from the passages quoted above, n. 488 and 893. The case is the same in respect to the expression here used, "two years after the flood," by which is signified a second period of the church, which was, when this second church commenced.

1336. Verse 11. *And Shem lived, after he begat Arphaxad, five hundred years, and begat sons and daughters.* "Shem lived after he begat Arphaxad, five hundred years,"

signifies duration and state ; Shem signifies here, as above, internal worship in general : Arphaxad signifies science : “ and he begat sons and daughters,” signifies doctrinals.

1337. That this is the signification, does not need further proof, as it appears from what has been said and shown above concerning the same expressions ; only to observe, that the internal worship of this church was nothing else but a kind of scientific worship, thus somewhat of love, which may be called the love of truth ; for at the commencement of this church there was scarce any charity remaining, and of consequence scarce any faith, which is of charity alone ; as appears also from what was said just above concerning the city and tower of Babel, viz. that Jehovah confounded the lip of the whole earth, verse 9.

1338. “ That to beget sons and daughters,” signifies doctrinals, appears from the signification of sons, spoken of above, n. 261, 489, 490, 491, 533.

1339. Verse 12. *And Arphaxad lived thirty and five years, and begat Selah.* “ Arphaxad lived thirty and five years,” signifies, the beginning of the second state of this church, and also that state itself ; by Arphaxad is signified here, as above, science : “ and he begat Selah,” signifies, a derivation thence : Selah was a nation so named, by which is signified what appertains to science.

1340. That this is the signification, has no need of further proof : that Selah was a nation so called, by which is signified what appertains to science, was shown above in the foregoing chapter, verse 24.

1341. Verse 13. *And Arphaxad lived, after he begat Selah, four hundred and three years, and begat sons and daughters.* “ Arphaxad lived, after he begat Selah, four hundred and three years,” signifies duration and state ; Arphaxad here, as above, signifies science, and Selah what appertains to science : “ and he begat sons and daughters,” signifies doctrinals.

1342. Verse 14. *And Selah lived thirty years, and begat Heber.* “ Selah lived thirty years,” signifies the beginning of a third state : Selah signifies here, as above, what appertains to science : “ and he begat Heber,” signifies derivation thence ; Heber was a nation which was called the Hebrew nation, from Heber as its father, by which is signified the worship in general of the Second Ancient Church.

1343. That Heber was a nation, which was named the Hebrew nation, as from its father, and that by it is signified the

worship of the Second Ancient Church in general, appears from the historical parts of the Word throughout, where it is mentioned. From that nation, because a new worship commenced among them, all were called Hebrews who had a like worship. Their worship was such as was afterwards restored amongst the posterity of Jacob, and consisted principally in this, that they called their God Jehovah, and had sacrifices. The Most Ancient Church unanimously acknowledged the Lord, and called him Jehovah, as appears also from the first chapters of Genesis, and elsewhere in the Word. The Ancient Church, that is, the church which was after the flood, also acknowledged the Lord, and called him Jehovah; especially they who had internal worship and were called the sons of Shem. The rest, who were in external worship, also acknowledged Jehovah, and worshiped him. But when internal worship became external, and still more when it became idolatrous, and when each nation began to have its own peculiar god as the object of its worship, then the Hebrew nation retained the name of Jehovah, and called their God Jehovah, and herein were distinguished from other nations. The posterity of Jacob in Egypt, together with external worship, lost also the practice of calling their God Jehovah, as did even Moses himself; wherefore they were instructed first of all that Jehovah was the God of the Hebrews, and the God of Abraham, of Isaac, and of Jacob, as may appear from these words in Moses: "Thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, Jehovah the God of the Hebrews hath met us; now let us go, we beseech thee, three days journey into the wilderness, that we may sacrifice unto Jehovah our God," Exod. iii. 18: and again: "Pharaoh said, Who is Jehovah, that I should hearken to his voice to let Israel go? I know not Jehovah, neither will I let Israel go. And they said, The God of the Hebrews hath met us; let us go, we pray thee, three days journey into the wilderness, that we may sacrifice to Jehovah our God," Exod. v. 2, 3. That the posterity of Jacob in Egypt lost, together with the worship, also the name of Jehovah, may appear from the following passage: "Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I am that I am: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto

you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel: Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever," Exod. iii. 13, 14, 15. Hence it is plain that even Moses knew not the name of Jehovah, and that they were distinguished from other nations by the name of Jehovah the God of the Hebrews. Hence also, in other places, Jehovah is called the God of the Hebrews: "Thou shalt say unto Pharaoh, Jehovah the God of the Hebrews hath sent me unto thee," Exod. vii. 16: "Go in to Pharaoh, and say unto him, Thus saith Jehovah the God of the Hebrews," Exod. ix. 1, 13: "Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith Jehovah the God of the Hebrews," Exod. x. 3. And in Jonah: "I am a Hebrew, and I fear Jehovah the God of the heavens," i. 9. And also in Samuel: "When the Philistines heard the voice of the shout, they said, What meaneth the voice of this great shout in the camp of the Hebrews? And they knew that the ark of Jehovah was come into the camp. And the Philistines said,—Wo unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with all the plagues in the wilderness.—Quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews," 1 Sam. iv. 6, 8, 9; where also it appears, that the nations were distinguished by their gods, whom they named, and that the Hebrew nation was distinguished by Jehovah. That sacrifices constituted another essential of the worship of the Hebrew nation, appears also from the passages just quoted, Exod. iii. 18; chap. v. 2, 3; and also from this, that the Egyptians abominated the Hebrew nation on account of this worship; as appears from the following passage: "And Moses said, It is not meet so to do, for we shall sacrifice the abomination of the Egyptians to Jehovah our God: lo! we shall sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" Exod. viii. 26: wherefore also the Egyptians abominated the Hebrew nation to such a degree, that they would not eat bread with them, Gen. xliii. 32. Hence also, it appears, that the posterity of Jacob was not alone the Hebrew nation, but all who had such worship, whence also the land of Canaan was called the land of the Hebrews, even in the time of Joseph: "Joseph said, I was stolen away from the land of the Hebrews," Gen. xl. 15. That sacrifices were in use among the idolatrous

nations in the land of Canaan, is abundantly evident, for they sacrificed to their gods, to Baal, and others. Balaam, likewise, who was of Syria, where Heber dwelt, and whence the Hebrew nation came, not only offered sacrifices, before the posterity of Jacob came into the land of Canaan, but also called Jehovah his God. That Balaam was of Syria, whence the Hebrew nation came, see Numb. xxiii. 7; that he offered sacrifices, see Numb. xxii. 39, 40; chap. xxiii. 1, 2, 3, 14, 29; that he called Jehovah his God, see Numb. xxii. 18, and the chapter throughout. What is said of Noah (chap. viii. verse 20), that he offered burnt-offerings to Jehovah, is not a true historical, but a composed historical, because by burnt-offerings was signified the holy of worship, as may be there seen. Hence then it appears what is signified by Heber, or by the Hebrew nation.

1344. Verse 15. *And Selah lived after he begat Heber four hundred and three years, and begat sons and daughters.* "Selah lived after he begat Heber four hundred and three years," signifies duration and state: Selah signifies here, as above, what appertains to science; Heber signifies here, as above, the worship in general of this church: "and begat sons and daughters," signifies doctrinals.

1345. Verse 16. *And Heber lived four and thirty years, and begat Peleg.* "Heber lived four and thirty years," signifies the beginning of the fourth state of this church; Heber denotes here, as above, the worship of this church in general: "and begat Peleg," signifies derivation thence; Peleg was a nation so named from him as its father, and by which is signified external worship.

That Peleg here signifies external worship, follows from the series of the derivations of worship, consequently from his derivation. In the foregoing chapter (verse 25), Peleg had another signification, derived from the meaning of the name itself, because it is there said that in his days the earth was divided, and because there he together with his brother Joktan represented that church.

1346. Verse 17. *And Heber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.* "Heber lived after he begat Peleg four hundred and thirty years," signifies duration and state; Heber and Peleg have the same signification here as above: "and begat sons and daughters," signifies doctrinals relative to rituals.

1347. Verse 18. *And Peleg lived thirty years and begat*

Reu. “Peleg lived thirty years,” signifies the beginning of a fifth state ; Peleg signifies the same here as above : “and begat Reu,” signifies derivation thence ; Reu was a nation so named from him as its father, by which is signified worship still more external.

1348. Verse 19. *And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.* “Peleg lived after he begat Reu two hundred and nine years,” signifies duration and state ; Peleg and Reu have the same signification here as above : “and begat sons and daughters,” signifies rituals.

1349. Verse 20. *And Reu lived thirty and two years and begat Serug.* “Reu lived thirty and two years,” signifies the beginning of a sixth state ; Reu has the same signification here as above : “and begat Serug,” signifies derivation thence ; Serug was a nation so named from him as its father, and by which is signified worship in externals.

1350. Verse 21. *And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.* “Reu lived after he begat Serug two hundred and seven years,” signifies duration and state : Reu and Serug have the same signification here as above : “and begat sons and daughters,” signifies the rituals of such worship.

1351. Verse 22. *And Serug lived thirty years and begat Nahor.* “Serug lived thirty years,” signifies the beginning of the seventh state of this church ; Serug has the same signification here as above : “and begat Nahor,” signifies derivation thence ; Nahor was a nation so named from him as its father, and by which is signified worship verging towards the idolatrous.

1352. Verse 23. *And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.* “Serug lived after he begat Nahor two hundred years,” signifies duration and state ; Serug and Nahor have the same signification here as above : “and begat sons and daughters,” signifies the rituals of that worship.

1353. Verse 24. *And Nahor lived nine and twenty years and begat Terah.* “Nahor lived nine and twenty years,” signifies the beginning of the eighth state of this church ; by Nahor is signified here, as above, worship verging towards the idolatrous : “and begat Terah,” signifies derivation thence ; Terah was a nation so named from him as its father, and by which is signified idolatrous worship.

1354. Verse 25. *And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.* "Nahor lived after he begat Terah a hundred and nineteen years," signifies duration and state ; by Nahor is signified here, as above, worship verging towards the idolatrous ; by Terah is signified idolatrous worship : "and begat sons and daughters," signifies idolatrous rituals.

1355. Verse 26. *And Terah lived seventy years and begat Abram, Nahor, and Haran.* By "Terah lived seventy years," is signified the beginning of a ninth state, which is the last ; Terah signifies here, as above, idolatrous worship : "and begat Abram, Nahor, and Haran," signifies derivations thence ; Abram, Nahor, and Haran, were persons, from whom also nations were named, which were idolaters.

1356. That by Terah is signified idolatrous worship, may appear from the derivations spoken of from verse 20 to the present verse. This Second Ancient Church degenerated from a sort of internal worship, and became so adulterated, as at last to be idolatrous ; as happens with churches in general, which commonly proceed from their internals to externals, and at last sink into externals alone, internals being obliterated. That this church became such, insomuch that a great part of them did not acknowledge Jehovah as God, but worshiped other gods, appears in Joshua ; "Joshua said unto all the people, thus saith Jehovah, the God of Israel : Your fathers dwelt beyond the river in old time, Terah the father of Abram, and the father of Nahor, and they served other gods," xxiv. 2. "Now therefore fear Jehovah, and serve him in sincerity and in truth, and put away the gods whom your fathers served beyond the river, and in Egypt, and serve ye Jehovah ; and if it seem evil in your eyes to serve Jehovah, choose ye this day whom ye will serve, whether the gods whom your fathers served, who were beyond the rivers, or the gods of the Amorites," verses 14, 15 : where it appears manifestly that Terah, Abram, and Nahor, were idolaters. That Nahor was a nation given to idolatrous worship, appears also from Laban the Syrian, who lived in the city of Nahor, and worshiped images or teraphim, which Rachel took away, Gen. xxiv. 10, chap. xxxi. 19, 26, 32, 34 : and that Abram had one God, Nahor another, and their father, or Terah, another, appears from Gen. xxxi. 53. It is also expressly declared, concerning Abram, that Jehovah was not known to him, in Moses : "I appeared unto Abraham, unto Isaac, and unto

Jacob, as God Almighty, [in God Shaddai], and by my name Jehovah was I not known to them," Exod. vi. 3. Hence it is evident how much this church, with this nation, declined into idolatrous worship, which is here signified by Terah, and because by Terah, so also by Abram, Nahor, and Haran.

1357. There are three universal kinds of idolatry ; the first is grounded in self-love, the second in the love of the world, and the third in the love of pleasure. All idolatrous worship has one or other of these as its end. The worship of idolaters can have no other end, because they have no knowledge of eternal life, nor concern about it, and even deny its existence. These three kinds of idolatry are signified by the three sons of Terah.

1358. That Abram, Nahor, and Haran, were persons, from whom also nations were named, which were idolaters, appears from the historicals of the Word. This has been shown with respect to Nahor ; for the city itself was called the city of Nahor, Gen. xxiv. 10. Cities at that time were no other than families which dwelt together, and several families formed a nation. That several nations were born of Abraham, appears not only from the posterity of Ishmael, or the Ishmaelites, but also from the posterity of several of his sons which he had by his wife Keturah, who are mentioned by name, Gen. xxv. 1, 2, 3, 4.

1359. Verse 27. *And these are the generations of Terah : Terah begat Abram, Nahor, and Haran. And Haran begat Lot.* "These are the generations of Terah," signifies origins and derivations of idolatry, whence came the representative church : Terah was the son of Nahor, and also a nation named from him as its father ; and by him is signified idolatrous worship : Abram, Nahor, and Haran, were sons of Terah, and also nations named from them as their fathers ; and by them are here signified several derivative kinds of idolatrous worship : from Lot also came two nations which were idolaters.

1360. That "these are the generations of Terah," signifies, origins and derivations of idolatry, whence came the representative church, appears from the signification of generations, as denoting origins and derivations ; according to what was shown at verse 10, of this chapter. The subject now treated of is the third church after the flood, which arose when the second church, spoken of from verse 10 to the present verse, became idolatrous in Terah. That Terah, Abram, Nahor and Haran, were idolaters, has been already shown ; and moreover, that the nations derived from them were so, as the Ishmaelites and Mid-

ianites, and others, who were of the posterity of Abram ; beside others in Syria descended from Nahor ; and likewise the Moabites, and Ammonites, who were the posterity of Lot.

1361. That the church, from being idolatrous, became representative, is a truth which cannot be known, unless it be first known what is meant by a representative. The things which were represented in the Jewish Church, and in the Word, are the Lord and his kingdom, consequently, the celestial things of love, and the spiritual things of faith ; beside many other things which pertain to these, as all things belonging to the church. The things representing are either persons, or things existing in the world, or on the earth, in short, whatever is an object of the senses, insomuch that there is scarce any object but what is capable of being a representative. It is, however, a general law of representation, that the person or thing which represents is not at all reflected on, but only that which is represented. As for example : Every king, whosoever he was, whether in Judah, or in Israel, or even in Egypt and other places, might represent the Lord ; their regal function itself is representative, whence even the very worst of kings might sustain this representation ; as Pharaoh, who exalted Joseph over the land of Egypt, Nebuchadnezzar in Babylon (Dan. ii. 37, 38), Saul, and the other kings of Judah and of Israel, of whatsoever character they might be : it was involved in the very anointing, by virtue of which they were called the anointed of Jehovah. In like manner all priests, how many soever they were, represented the Lord ; the priestly office itself being representative, whence even the wicked and impure could sustain this representation as well as others ; because, in representatives, the quality of the person representing is not at all reflected on. Nor did men only represent, but also beasts, as all those which were offered in sacrifice ; lambs and sheep represented things celestial, doves and turtles things spiritual ; and rams, goats, bullocks, and oxen were in like manner representative, but of things celestial and spiritual of lower degree. Nor did animate things alone represent, but, as was said, things inanimate also ; as the altar, yea, the very stones of the altar ; likewise the ark and tabernacle with all their appurtenances, as also the temple with all things belonging to it, as may be obvious to every one ; thus the lamps, the bread, and Aaron's garments. Nor was representation confined to these things only, but it included all the rites observed in the Jewish church. In the Ancient Churches, representatives ex-

tended to all objects of the senses ; as mountains and hills ; valleys, plains, rivers, brooks, fountains and pools ; groves and trees in general, and each species of tree in particular, insomuch that every tree had some determinate signification : and thus when the significative church ceased, these objects became representative. Hence it may appear what is meant by representatives. And whereas things celestial and spiritual, namely, those things which are of the Lord's kingdom in the heavens, and those which are of the Lord's kingdom in the earths, were capable of being represented, not only by men of whatsoever quality, but also by beasts, and even by things inanimate, it is evident what a representative church is. The case with respect to representatives was this ; that, in the sight of spirits and angels, all things appeared holy which were done according to the appointed rites ; as when the high-priest washed himself with water, when he ministered in his pontifical vestments, or when he stood before the lighted candles, whatsoever his quality might be, were he even most impure, and in his heart an idolater : so also in regard to the other priests : for, as was said, in representatives the person was not reflected on, but the thing represented, altogether abstractedly from the person ; thus abstractedly from the oxen, bullocks and lambs which were sacrificed, and from the blood which was poured out about the altar, and also from the altar itself, &c. After all internal worship had perished, and had become not only merely external, but also idolatrous, this representative church was instituted, in order that there might be some conjunction of heaven with earth, or of the Lord, through heaven, with man, and this after conjunction by the internals of worship had perished. But the quality of this conjunction, effected by representatives alone, will, by the divine mercy of the Lord, be spoken of hereafter. Representatives do not commence till the next chapter, all the contents of which, and of those which follow, both generally and particularly, are purely representative. It is here treated of the state of those who were the fathers, before some of them and their posterity became representative. As has been shown above, these were in idolatrous worship.

1362. That Terah was the son of Nahor, and was also a nation named from him as its father, and that by him is signified idolatrous worship, was shown above. That Terah was a nation, may appear from this, that the nations which sprung from his sons acknowledged him as their father, in the same

manner as the sons of Jacob, or the Jews and Israelites, and likewise the Ishmaelites, Midianites, and others, acknowledged Abram; and as the Moabites and Ammonites acknowledged Lot: although these nations were not named from them, but from their sons, they nevertheless all acknowledged their common father, and called themselves his sons, as the sons of Terah, or the sons of Abram, or the sons of Lot; wherefore by each of those patriarchs is signified a nation in a general sense; and such is here the signification of Terah, Abram, Nahor, and Lot, they being the stock or root of the nations. So with the posterity of Jacob, all of whom were named from his twelve sons, but are nevertheless called Jacob and Israel, and likewise the seed and sons of Abraham, John viii. 33, 39.

1363. That Abram, Nahor, and Haran, were the sons of Terah, and were also nations named from them as their fathers, and that by them are here signified divers kinds of idolatrous worship, appears from what has been shown above, and also from this, that by Terah, whose sons they were, is signified idolatry. But what kinds of idolatrous worship are here signified by the three sons of Terah, and afterwards by Lot the son of Haran, may appear from a consideration of the several sorts of idolatrous worship. These in general are four, one more interior than another, the three more interior kinds being as the sons of one parent, and the fourth as the son of the third. Idolatrous worship may be either internal or external; the internal is what brings man under condemnation, but the external not so. In proportion as idolatrous worship is more interior, the more it condemns: but in proportion as it is more external, it condemns less. Internal idolaters do not acknowledge a God, but adore themselves and the world, and make idols of all their lusts: whereas external idolaters may acknowledge a God, although they do not know who is the God of the universe. Internal idolaters are known by the life which they have acquired to themselves; and they are more interior idolaters, in proportion as that life departs from the life of charity: whereas external idolaters are known only by their worship, and, although they are idolaters, they may still possess the life of charity. Internal idolaters are capable of profaning holy things, but external idolaters are not: wherefore external idolatry is tolerated in order to prevent such profanation; as may appear from what was said above, n. 571, 582, and at verse 9, n. 1327.

1364. That two idolatrous nations descended from Lot, ap-

pears from the history of his two sons Moab and Ammi, whom he had by his daughters, Gen. xix. 37, 38, and from whom the Moabites and Ammonites were descended, who, it is plain from the Word, were idolaters. Lot is here mentioned, as the father of the two kinds of idolatrous worship signified by Moab and Ammi.

1365. Verse 28. *And Haran died on the faces of Terah his father, in the land of his nativity, in Ur of the Chaldæans.* This signifies, that interior worship was obliterated, and become merely idolatrous. By Haran is signified interior idolatrous worship : by Terah his father, is signified, as before, idolatrous worship in general : by the land of his nativity is signified the origin whence it was derived : by Ur of the Chaldæans, is signified external worship in which are false principles.

1366. That by “Haran died on the faces of Terah his father, in the land of his nativity, in Ur of the Chaldæans,” is signified that interior worship was obliterated, and was become merely idolatrous, appears from the signification of Haran, of Terah, of nativity, and of Ur of the Chaldæans ; and also from his being said to die on the faces of Terah his father. With respect to interior worship being obliterated, or annihilated, the case is this. The church cannot exist anew in any nation, before it is so vastated, as to have nothing of the evil and false remaining in its internal worship : so long as there is evil in the internal worship of a church, those things which are good and true, which should constitute its internal worship, are impeded. For as long as evils and falses are present, goods and truths cannot be received ; as may appear from this, that they who are born in any heresy, and have confirmed themselves in its falses, so as to be altogether persuaded of their truth, can with difficulty, if ever, be brought to receive truths which are contrary to their falses ; whereas with the Gentiles, who do not know what the truth of faith is, and still live in charity, the case is otherwise. This was the reason that the church of the Lord could not be re-established amongst the Jews, but amongst the Gentiles, who were not in possession of any knowledges of faith. Persons in the former situation, by their falses altogether darken the light of truth, and thus extinguish it, but the latter do not, since they know not what the truth of faith is, and what they do not know they cannot darken and extinguish. Because then a new church was to be established, they were chosen for the implantation of the goods and truths of faith, with whom all know-

ledge of the good and truth of faith was obliterated, and who, like the Gentiles, were become external idolaters. It was shown above, concerning, Terah and Abram, that they were of this quality, viz. that they worshiped other gods, and did not know Jehovah, consequently were ignorant of the good and truth of faith : thus they were become more meet to receive the seed of truth than others in Syria, amongst whom those knowledges still remained : and that they did still remain with some, appears from Balaam, who was of Syria, and who not only worshiped Jehovah, but also offered sacrifices, and was at the same time a prophet. These then are the things which are contained in this verse, viz. that interior worship was obliterated, and was become merely idolatrous.

1367. That by Haran is signified interior idolatrous worship, and by Terah idolatrous worship in general, was said and shown above. That by the land of his nativity is signified origin, and that thence their idolatrous worship was derived, appears from the signification of nativity, as denoting origin and derivation ; concerning which see above, at verse 10 and 27.

1368. That by Ur of the Chaldæans is signified external worship in which are falses, appears from the signification of Chaldæans in the Word. It was shown above, at verse 9, that by Babel is signified worship in which inwardly are evils, but that by Chaldæa is signified worship in which inwardly are falses : consequently by Babel is signified worship in which there is inwardly nothing of good, and by Chaldæa, worship in which inwardly there is nothing of truth. Worship in which inwardly there is nothing good, and nothing true, is a worship in which inwardly all is profane and idolatrous. That such worship in the Word is signified by Chaldæa, may appear from these passages ; in Isaiah : "Behold the land of the Chaldæans : this is not a people, the Assyrian founded it for them that dwell in the wilderness [*tziim*], they shall set up the watch-towers thereof, they shall raise up the palaces thereof, he will bring it to ruin," xxiii. 13 : the land of the Chaldæans who are not a people, signifies falses : by the Assyrian who founded it, is signified reasonings : watch-towers denote phantasies. In the same prophet : "Thus saith Jehovah your Redeemer, the Holy One of Israel : For your sake I have sent to Babel, and have brought down all their bars, and the Chaldæans, in whose ships there is a cry," xliii. 14 ; where Babel denotes worship which has within it evil ; the Chaldæans worship which has

within it the false ; ships are the knowledges of truth, which are corrupted. In the same : " Sit thou silent, and get thee into darkness, O daughter of the Chaldæans ; for thou shalt no more be called the lady of kingdoms. I was wroth with my people, I have polluted mine inheritance, and given them into thy hand. These two things shall come to thee suddenly, in one day, the loss of children and widowhood : they shall come upon thee in their full, for the multitude of thy sorceries, and for the greatness of thine enchantments," xlvii. 5, 6, 9 ; where it is evident that Chaldæa is the profanation of truth, whereof are predicated sorceries and enchantments. Again in the same : " Go ye forth out of Babel, flee ye from the Chaldæans," xlviii. 20 ; denoting the profanation of good and truth in worship. In Ezekiel : " Cause Jerusalem to know her abominations. Thy father was an Amorite, and thy mother a Hittite. Thou hast committed whoredom with the sons of Egypt. Thou hast committed whoredom with the sons of the Assyrian. Moreover, thou hast multiplied thy whoredom even to the land of Chaldæa," xvi. 2, 3, 26, 28, 29 ; concerning the Jewish Church in particular ; the sons of Egypt standing for scientifics, the sons of the Assyrian for reasonings, and the land of Chaldæa, unto which she multiplied her whoredom, for the profanation of truth. It must be obvious to every one, that by Egypt, Assyria, and Chaldæa, are not here meant lands, and that it is spiritual whoredom which is spoken of. In the same prophet : " Aholah played the harlot,—and she doted on her lovers, on the Assyrians her neighbors. Neither left she her whoredoms brought from Egypt. She increased her whoredoms : for when she saw men portrayed upon the wall, the images of the Chaldæans portrayed with vermilion, girded with girdles upon their loins, having dyed attire pendant upon their heads, all of them princes to look to, after the manner of the sons of Babel, the Chaldæans, the land of their nativity : as soon as she saw them with her eyes she doted upon them, and sent messengers to them into Chaldæa ; and the sons of Babel defiled her with their whoredom," xxiii. 5, 8, 14, 15, 16, 17 : where the Chaldæans are called sons of Babel, denoting truths profaned in worship : Aholah signifies the spiritual church which is called Samaria. In Habakkuk : " Lo, I raise up the Chaldæans, a bitter and hasty nation, which shall march through the breadths of the land to possess the dwelling-places which are not theirs. They are terrible and dreadful : their judgment and dignity shall proceed

of themselves. Their horses also are swifter than leopards, and more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence; the looking of their faces shall be towards the east," 1, 6, 7, 8, 9: where the Chaldæan nation is described by many representatives signifying the profanation of truth in worship. Moreover, Babel and Chaldæa are described in two whole chapters in Jeremiah, chap. 1. and li., where it is very manifest what is signified by each; viz. by Babel the profanation of things celestial, and by Chaldæa the profanation of things spiritual, in worship. Hence then appears what is signified by Ur of the Chaldæans; that it is external worship containing within it the profane idolatrous. That such was the character of their worship, it has also been given me to know by information from themselves.

1369. Verse 29. *And Abram and Nahor took to themselves wives; the name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.* This signifies marriages of evil with the false in idolatrous worship, which are so circumstanced: by husbands are signified evils, by wives falses.

1370. It would take too much space to show that these are the things signified in this verse, for this would be to explain the various kinds and derivations of idolatries. These can only be understood from a knowledge of the opposites of heavenly things, that is, of the profanations of them; as of the celestial things of love, and of the spiritual things of the same, as also of things rational derived thence, and lastly of things scientific. The profanations of these constitute the genera and species of idolatries; which are not constituted merely by the worship of idols, for this is external idolatry, and may be joined with affections of good and truth, and thus with charity, as amongst the gentiles that live in mutual charity. Interior idolatrous worship, in its various kinds, is what is signified in the Word by external idolatrous worship. The nativities and generations of the various kinds of such worship, and also their marriages, which are those of evil and the false, are altogether according to the relationships and marriages described in verse 27, and in this.

1371. Verse 30. *And Sarai was barren, she had no child.*

This signifies, that evil and the false produced themselves no further.

1372. This may appear from the signification of barren, of which elsewhere: for son and daughter, as was shown above, signify truth and good, and in the opposite sense, evil and the false: hence to be barren here signifies, that the evil and false of idolatrous worship produced themselves no further.

1373. Verse 31. *And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, the wife of Abram his son; and they went forth with them from Ur of the Chaldeans to go into the land of Canaan: and they came to Haran, and there abode.* Hereby is signified, that they who were in idolatrous worship, were instructed in the celestial and spiritual things of faith, in order that a representative church might thence exist.

1374. That this is the signification of these words, may appear from what has been said above, and from what will be said in the next chapter.

1375. Verse 32. *And the days of Terah were two hundred and five years; and Terah died in Haran.* "The days of Terah were two hundred and five years," signifies the duration and state of the idolatrous worship understood by Terah: "and Terah died in Haran," signifies the end of idolatry, and the beginning of a representative church by means of Abram.

CONTINUATION CONCERNING SITUATION AND PLACE, AS ALSO CONCERNING DISTANCE AND TIME IN THE OTHER LIFE.

1376. I HAVE often spoken with spirits concerning their idea of place and of distance, that they are not any thing real, but only apparently so, being nothing else but the states of their thought and affection, which are thus varied; and these are thus exhibited to view in the world of spirits, but not so in heaven among the angels, they not being in the idea of place and time, but in the idea of states. This, however, is inconceivable to those spirits to whom corporeal and terrestrial ideas adhere, who imagine every thing to be just as it appears: such can with difficulty be convinced that they are no longer in the body, but are living as spirits; being unwilling to admit the existence of any mere appearance, or of any fallacies, it being their desire to live in fallacies. Thus they preclude themselves from the conception and acknowledgment of truths and goods, which are most distant from fallacies. It was

repeatedly shown them, that change of place is nothing but an appearance, and also a fallacy of sense : for there are two species of changes of place in the other life ; one being that spoken of above, that all spirits and angels constantly keep their situation in the Grand Man, which is an appearance : the other is, that spirits appear in one place, when yet they are not there, which is a fallacy.

1377. That place, change of place, and distance, are appearances in the world of spirits, may appear from this fact : that all souls and spirits whatsoever, since the first creation, appear constantly in their places, nor ever change them, unless when their state is changed, and as their state is changed, places and distances are also varied to them ; but as every one has a general state, which is his ruling one, and all particular and individual changes of state have still a respect to the general one ; therefore, after those changes, they return to their own situation.

1378. I have been informed both by discourse with angels and by living experience, that spirits, as spirits, with respect to the organic forms which constitute their bodies, are not in that place where they seem, but that it is possible they may be very far distant thence, and yet appear to be there. I am well aware that they who suffer themselves to be imposed upon by fallacies will not believe this, but nevertheless the fact is so. This was illustrated to those spirits who believed nothing to be true but what they saw with their eyes, although it might be a mere fallacy, by this, that somewhat similar is exhibited amongst men in the world. Thus, in the case of the sound of the voice in speaking, when it enters the ear of another ; unless he should know, from the skill in discriminating sounds acquired by habit, and should see him at a distance, he would believe no otherwise than that the speaker was close to his ear. So also when a man sees remote objects ; unless he should see at the same time intermediate objects, and thence be enabled to compute the distance, or else knew it previously, he would suppose the distant object very near to his eye. Still more is this the case with the speech of spirits, it being more interior ; and also with their vision, it being a more interior vision. It was further declared to them, that on this account they ought not to doubt, much less to deny, because it does not so appear to the senses, and they cannot perceive it, when manifest experience evinces it to be so : as also there are many things in nature, which are contrary to the fallacies of the senses, and are yet believed, because they are taught by visible experience. To mention only a ship's sailing round the globe : they who suffer themselves to be carried away by fallacies, would imagine, that both the ship and the sailors, when they come to the opposite side, would fall off ; and that the antipodes could never stand on their feet. The case is similar with respect to the place of spirits, and many other facts in the other life, which are contrary to the fallacies of the senses,

and yet are true; as, that man has not life from himself, but from the Lord; and many other instances. From these and other considerations, incredulous spirits might be induced to believe, that what has been above said is really so.

1379. Hence also it may appear, that the ambulations and translations of spirits, and their progressions, which are often beheld, are nothing else but changes of state; that is, that they appear as changes of place in the world of spirits, but as changes of state in heaven. The like is true in respect to several other things which are representative, and are there presented to view; concerning which, by the divine mercy of the Lord, we shall speak hereafter.

1380. That place, change of place, and distance, in the other life, are also fallacies, may appear from this, that spirits, by means of phantasies, may, in a moment be translated on high, yea, to an extreme height, and likewise at the same instant into the deep; also as it were from one end of the universe to the other: yea, sorceresses and magicians, in the other life, by phantasies induce others to believe, that whilst they are in one place, they are also at the same time in another, or in several places, thus as it were feigning presence every where. They who, during the bodily life, have aspired at high things, and they who have been deceitful, often appear above the head, when yet they are in hell beneath the feet: as soon as they are deprived of their aspiring imaginations, they fall into their hell, as has been shown me. This is not an appearance, but is a fallacy: for, as stated above, there are two species of changes of place, viz. that all spirits and angels constantly keep their situation, is an appearance; and that they appear in one place when yet their situation is not there, is a fallacy.

1381. Souls and spirits, to whom there has not yet been allotted a fixed situation in the Grand Man, are conveyed to divers places, now in one direction, now in another; now they are seen on one side, now on another side; now above, and now another while beneath. These are called wandering souls or spirits, and are compared to fluids in the human body, which, rising from the stomach, sometimes proceed into the head, sometimes to other parts, being translated hither and thither: so it is with these spirits before they come to the situation designated, and which is conformable to their common or general state. It is their states which are thus changed and are erratic.

1382. Men cannot but confound the Divine Infinity with infinity of space; and as they cannot conceive of the infinity of space as being other than a mere nothing, as it really is, they disbelieve the Divine Infinity. The case is similar in respect to eternity, which men cannot conceive of otherwise than as eternity of time, it being presented to the mind under the idea of time with

those who are in time. The real idea of the Divine Infinity is insinuated into the angels by this, that in an instant they are present under the Lord's view, even from the farthest extremity of the universe, without intervening space or time. The real idea of the Divine Eternity is insinuated into them by this, that thousands of years do not appear to them as time, but scarce otherwise than as if they had lived a minute. Both ideas are insinuated into them by this, that in their now they have together things past and future: hence they have no solicitude about things to come, nor have they ever any idea of death, but only an idea of life: thus in all their now there is the Eternity and Infinity of the Lord.

CHAPTER TWELFTH.

CONCERNING THE PERCEPTION OF SPIRITS AND ANGELS; AND CONCERNING SPHERES IN THE OTHER LIFE.

1383. AMONGST the wonderful things in the other life, are perceptions, of which there are two kinds. Of these, one is angelic, by which they perceive what is true and good, also what is from the Lord, and what from self; and also the source and quality of their thoughts, words and actions, when they proceed from themselves. The other kind is common to all, to the angels in the highest perfection, and to spirits according to their respective qualities: it consists in discerning the quality of another the instant he approaches.

1384. Respecting the first kind of perception, which is the angelic, by which they perceive what is true and good, also what is from the Lord, and what from self; and also the source and quality of their thoughts, words, and actions, when they proceed from themselves; it has been granted me to discourse with the posterity of the Most Ancient Church concerning their perception. They said, that of themselves they neither think or can think any thing, nor of themselves will any thing, but that in all and every thing which they think and will, they perceive what comes from the Lord, and what comes from other sources, and also in what degree it is from the Lord, and in what degree it is as from themselves. When it is as from themselves, they perceive further whence it is, or from what angels, and likewise the quality of those angels, and what their thoughts are, distinguishing every difference: thus they perceive what their influx is, and numberless other particulars. Perceptions of this kind are enjoyed with much variety. The celestial angels, who are in love to the Lord,

have a perception of good, and thereby of all things appertaining to truth; and because they have from good the perception of truth, they do not admit of discourse, still less of reasoning, concerning truth, but say that it is so, or is not so. But the spiritual angels, who also enjoy perception, though not such as the celestial angels, discourse concerning truth and good. They nevertheless have a perception of them, but with a difference; for the varieties of this perception are innumerable. The varieties refer themselves to these, viz. the perceiving what is of the will of the Lord, what is of leave, and what is of permission: which are very distinct from each other.

1385. There are spirits who belong to the province of the skin, especially that which is scaly, who are disposed to reason on all subjects, having no perception of what is good and true; nay, the more they reason, the less perception they have. They suppose wisdom to consist in reasoning, and practise it that they may appear to be wise. These are told that it is of angelic wisdom to perceive whether a thing is good and true without reasoning: but it is inconceivable to them that such perception can exist. These consist of such persons, as, during the life of the body, had confused truth and good by things scientific and philosophical, whence they regarded themselves as more learned than others, without having previously taken any principles of truth from the Word. From this cause, they have a less share of common sense.

1386. So long as spirits suppose that they are under their own guidance, and derive thought, knowledge, understanding, and wisdom from themselves, they cannot have perception, but believe it to be all a fable.

1387. I have sometimes discoursed concerning perception with those in the other life, who, during their life in the world, supposed themselves able to penetrate into and to understand all things, telling them that the angels perceive, that they think and speak, will and act, from the Lord: but still they were not able to conceive what perception is, supposing, that if all things thus entered by influx, they would be deprived of all life; because thus they would think nothing from themselves, or of their own, in doing which they conceived all life to consist; and that in such case it would be another who thought, and not themselves, consequently that they would be mere machines without life. But it was told them, that such is the difference of life between having perception, and not having it, as the difference between darkness and light; and that men first begin to live when they receive such perception, because they then live from the Lord, possessing also what is their own, which is given them with all happiness and delight. It was also shown them by much experience how the case is with perception. They then acknowledged the possibility of it; but

in a short space of time they again returned to their former ignorance, doubt, and denial. Hence it appeared how difficult it is for man to comprehend what perception is.

1388. The other kind of perception is, as stated above, that which is common to all, but is enjoyed by the angels in the highest perfection, and by spirits according to the quality of each, consisting in discerning the quality of another the instant he approaches, even though he does not speak. This is made manifest instantaneously by a sort of wonderful influx. A good spirit is distinguished not only as to the quality of his goodness, but also of his faith; and when he speaks, this is perceived from every word; and an evil spirit is distinguished as to the quality of his evil and infidelity from every word he speaks; and this with such certainty as never to admit of deception. Something similar occurs amongst men, who, likewise, from another's gestures, looks, and discourse, can sometimes discover what he thinks, although it is contrary to what he says; and this science with man is natural, deriving its origin from the nature of spirits, in which it is inherent, and thus proceeding from the spirit of man himself, and its communication with the world of spirits. This communicative perception takes its origin from this circumstance; that it is the will of the Lord that all things good should be communicable, and that all should be mutually affected by love, and so be happy. Hence such perception universally prevails among spirits.

1389. Souls are surprised, on their entrance into another life, that there is such a communication of the thoughts of others, and that they instantly know, not only the character of another's mind, but also that of his faith. But they are told, that the spirit has its faculties much improved when it is separated from the body. During the life of the body there is an influx of sensible objects, and also of phantasies, arising from those things which thence inhere in the memory: there are also anxieties about the future, various lusts excited by things external, cares respecting food, raiment, habitation, children, and other things, which are not at all thought of in the other life: wherefore on the removal of these, as it were, clogs and hindrances, together with the corporeal organs, which are of a gross sensation, the spirit must needs be in a much more perfect state. The same faculties remain, but much more perfect, more lucid, and more free; especially with those who have lived in charity and faith in the Lord, and in innocence. The faculties of these are immensely elevated above what they had in the body, even at length to the angelic nature of the third heaven.

1390. Nor is there only a communication of another's affections and thoughts, but also of his knowledge, and that so completely, as for one spirit to think that he knew whatever another knows, although he had before no knowledge of such things. Thus all

the attainments of one are communicated to others. Some spirits retain what they are thus made acquainted with ; but others do not.

1391. Communications are effected, both by the discourse of spirits with each other, and by ideas accompanied with representations: for the ideas of their thoughts are representative at the same time, and hence all things are abundantly presented to view. More may be represented by a single idea, than can be expressed by a thousand words. But the angels perceive what is within in every idea ; what is the affection, what is the origin of that affection, what is its end ; with many things beside of an interior nature.

1392. In the other life delights and felicities are also wont to be communicated from one to others by a real transmission, which is wonderful ; and then others are affected by them in the same manner as himself : nor does he experience any diminution of them from their communication to others. It has also been granted me thus to communicate enjoyments to others by transmissions. Hence may appear the quality of the happiness of those who love their neighbor more than themselves, and who desire nothing more ardently than to transfer their own happiness to others. This tendency to communicate derives its origin from the Lord, who thus communicates happiness to the angels. Communications of happiness are continual transmissions of this kind ; which are effected without any reflection on them as proceeding from such an active origin, and from a sort of open determination of the will.

1393. Communications are also wonderfully effected by removals, the nature of which cannot be perceived by man. They consist in the instantaneous removal of all such things as cause sadness and sorrow, and thus delights and felicities are presented without impediments : for, on the removal of the former, the angels enter by influx, and communicate their felicities.

1394. Because perception is of such a nature, that one can know in an instant the quality of another in regard to love and faith, hence it is that spirits are joined together in societies according to their consent or agreement, and disjoined according to dissent ; and this with such exquisite nicety, that there is not the least of difference which does not disjoin or conjoin. Hence the societies in the heavens are so distinctly arranged, that nothing can be conceived more distinct ; and this according to all the differences of love and of faith in the Lord, which are innumerable. Hence comes the form of heaven, which is such as to appear as one man ; and this its form is continually advancing in perfection.

1395. It has been given me to know by much experience what is the nature of this kind of perception, but it would carry me too far were I to relate all. I have often heard the discourse of deceitful persons, and have perceived not only that there was deceit within, but also the quality of that deceit, and the wicked purpose

involved within it ; there is, as it were, an image of the deceit in every tone of the voice. It was also perceived whether the deceit was the speaker's own, or was that of others who spoke by him. The case is the same in regard to those who are in hatred : the quality of the hatred is instantly perceived, and many more particulars within the hatred than man could ever be induced to believe. When the persons are presented to view, against whom hatred has been cherished, a lamentable state is occasioned : for whatever has been thought and contrived against the others, becomes evident.

1396. A certain spirit, who, while he lived in the world, was desirous of arrogating merit to himself for his deeds and his learning, departed in a direction to the right, where he came amongst those who were not of such a character. In order that he might obtain association with them, he said that he was a mere thing of nought, and that he was desirous to serve them. But on his first approach, and, indeed, whilst he was afar off, they perceived what his quality was, and replied instantly, that he was not such, but that he wished to be great, and that, consequently, he could have no agreement with them, who were little. Being hereupon much abashed, he retired, wondering greatly that he could be known at such a distance.

1397. Because perceptions are so exquisite, evil spirits cannot approach to any society of good spirits who are in mutual love, nor to the sphere of such a society : for, at their first approach, they begin to be tortured, to complain, and to lament. A certain wicked spirit, impelled by audacity and self-confidence, intruded himself into a society, which was in the confines of heaven ; but, on the very instant of his entrance, he was seized with a difficulty of respiration, and became sensible of a stench from himself like that of a carcass ; wherefore he fell down again.

1398. There were once several spirits about me, who were not good. An angel came, and I saw that the spirits could not endure his presence ; for, as he came nearer, they removed themselves farther and farther off ; at which I was much surprised : but it was given me to know that those spirits could not abide in the sphere with which the angel was encompassed. Hence also it appeared, as likewise from other experience, that one angel can put to flight myriads of evil spirits, because they cannot endure the sphere of mutual love. Nevertheless, it was perceived that the sphere of the angel was tempered by the consociations of others ; had it not been so, they would all have been dissipated. Hence also it is evident what is the quality of the perception which is given in another life, and how all are consociated, and dissociated, according to perceptions.

1399. Every spirit, though he is entirely ignorant of it, has communication with the inner and inmost heaven ; otherwise he

could not live. What are his interior nature and quality is known by the angels, who are in his interiors, and through them he is also governed by the Lord. Thus the communications of his interiors extend into heaven, as those of his exteriors do into the world of spirits. By interior communications he is disposed to use, to which he is led without being aware of it. It is the same with man : he also communicates with heaven by means of angels, otherwise he could not live ; yet he is altogether ignorant of this. The things which descend thence by influx into his thoughts are only the ultimate effects of this communication. All his life is thence : and thence all the tendencies [conatus] of his life are regulated.

1400. A continuation concerning perceptions, and the spheres thence arising, may be seen at the end of this chapter.

CHAPTER XII.

1. AND JEHOVAH said unto Abram, Get thee out of thy land, and from thy kindred, and from thy father's house, to the land which I will cause thee to see.

2. And I will make thee into a great nation ; and I will bless thee, and will make thy name great ; and thou shalt be a blessing.

3. And I will bless them that bless thee, and will curse him that curseth thee ; and in thee shall all the families of the ground be blessed.

4. And Abram went as JEHOVAH had spoken unto him ; and Lot went with him. And Abram was a son of seventy and five years when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance which they had acquired, and the souls which they had gotten in Haran : and they went forth to go into the land of Canaan. And they came into the land of Canaan.

6. And Abram passed through the land, unto the place of Shechem, unto the oak-grove of Moreh. And the Canaanite was then in the land.

7. And JEHOVAH appeared to Abram, and said, To thy seed will I give this land. And there he built an altar to JEHOVAH, who appeared to him.

8. And he removed thence to a mountain on the east of Bethel, and stretched his tent ; Bethel on the sea, and Ai on the east. And there he built an altar to JEHOVAH, and called on the name of JEHOVAH.

9. And Abram journeyed, going and journeying towards the south.

10. And there was a famine in the land. And Abram went

down into Egypt to sojourn there; because the famine was grievous in the land.

11. And it came to pass, when he drew nigh to come into Egypt, that he said unto Sarai his wife, Behold, now, I know that thou art a beautiful woman to look upon:

12. And it will come to pass, when the Egyptians see thee, that they will say, This is his wife: and they will kill me, and will save thee alive.

13. Say, I pray thee, thou art my sister; that it may be well with me for thy sake, and that my soul may live because of thee.

14. And it came to pass, when Abram came into Egypt, that the Egyptians saw the woman, that she was very beautiful.

15. And the princes of Pharaoh saw her, and they commended her to Pharaoh. And the woman was taken to Pharaoh's house.

16. And he intreated Abram well for her sake. And he had flocks and herds, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17. And JEHOVAH smote Pharaoh with great plagues, and his house, because of the word of Sarai, Abram's wife.

18. And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she is thy wife?

19. Why saidst thou, She is my sister? so I might have taken her to me for a woman. And now, behold thy wife: take her, and go thy way.

20. And Pharaoh commanded his men concerning him, and they sent him away, and his wife, and all that he had.

THE CONTENTS.

1401. The true historicals begin here, all which are representative, and every word is significative. The things related in this chapter concerning Abram, represent the Lord's state from earliest childhood to youth. As the Lord was born as another man, he advanced also from an obscure state to one more clear. Haran is the first state, which was obscure; Shechem is the second: the oak-grove of Moreh is the third: the mountain which had Bethel towards the sea and Ai on the east is the fourth: thence towards the south into Egypt is the fifth.

1402. What is said concerning Abram's sojourning in Egypt represents and signifies the Lord's first instruction: Abram is the Lord; Sarai, as his wife, is the truth adjoined to the celestial: Sarai, as his sister, is intellectual truth: Egypt is science. The progress is described from scientifics even to celestial truths; which was effected according to Divine Order, that the Lord's

human essence might be joined to his Divine Essence, and might together become Jehovah.

THE INTERNAL SENSE.

1403. FROM the first chapter of Genesis thus far, or rather to the account of Heber, the historicals were not true but composed historicals, which signified, in the internal sense, things celestial and spiritual. In this and the following chapters, the historicals are not composed, but true, and in the internal sense equally signify things celestial and spiritual ; as may appear to every one from this consideration alone, that it is the Word of the Lord.

1404. In these narratives, which are true historicals, all the declarations and words, and each of them singly, have in the internal sense an entirely different signification, from that which they bear in the literal sense : and the historicals themselves are representative. Abram, who is first treated of, represents in general, the Lord, and in particular, the celestial man ; Isaac, who is afterwards treated of, in like manner represents in general, the Lord, and in particular, the spiritual man ; Jacob also, in general represents the Lord, and in particular, the natural man. Thus they represent the things appertaining to the Lord, to his kingdom, and to the church.

1405. But the internal sense is of such a nature, as has thus far been clearly shown, that in it all things are to be understood, even to the minutest particulars, abstractedly from the letter, as if the letter did not exist : for in the internal sense is the soul and life of the Word, which does not appear, unless the literal sense as it were, vanishes. It is thus that the angels have from the Lord a perception of the Word, when it is read by man.

1406. What the historicals in this chapter represent, appears from the general contents which are premised ; what is represented by the declarations, sayings, and words, may appear from the following explication.

1407. Verse 1. *And Jehovah said to Abram, Get thee out of thy land, and from thy kindred, and from thy father's house, to the land which I will cause thee to see.* These and the subsequent circumstances historically occurred, as they are written ; but the historical facts are representative, and each word is significative. By Abram, in the internal sense is meant the

Lord, as was before stated. By "Jehovah said to Abram," is signified the first animadvertence [the turning or attention of the mind]: "Get thee out of thy land," signifies, that corporeal and worldly things were to be receded from: "and from thy kindred," signifies, exterior corporeal and worldly things: "and from thy father's house," signifies, interior things of a like sort: "to the land which I will cause thee to see," signifies, things spiritual and celestial which should be presented to view.

1408. These and the subsequent circumstances historically occurred, as they are written; but the historicals are representative, and each word is significative. The case is the same in all the historicals of the Word, not only in the books of Moses, but also those in the books of Joshua, of Judges, of Samuel, and of the Kings. In all these, nothing is apparent but a mere history: but although it is history in the literal sense, still in the internal sense are heavenly arcana, which there lie concealed, and which can never be seen, so long as the mind, together with the eye, is confined to the historicals; nor are they revealed until the mind is removed from the literal sense. The Word of the Lord is like a body in which is a living soul. The things belonging to the soul do not appear whilst the mind abides in corporeal things, insomuch that it scarcely believes that it has a soul, still less that it will live after death; but no sooner is the mind withdrawn from things corporeal, than those belonging to the soul and to life appear. This is the reason, not only that corporeal things must die, before man can be born anew, or be regenerated, but also that the body must die, before man can come into heaven, and see the things of heaven. So it is with the Word of the Lord: its corporeals are what is of the literal sense, whilst the mind is held in which, the internal contents do not appear; but when the former become as it were dead, then first the latter are presented to view. Nevertheless the things appertaining to the literal sense are like the things in the body of man, viz. like the scientifics appertaining to the memory, which are derived from the things of sense, and which are common vessels containing things interior or internal. It may hence be known that the vessels are one thing, and the essentials contained in the vessels another. The vessels are natural; the essentials contained in the vessels are spiritual and celestial. Thus, also, the historicals of the Word, and all the particular expressions used in the Word, are common, natural, yea, material vessels,

containing in them things spiritual and celestial; and these cannot possibly come into view, except by the internal sense. This may appear to every one solely from this consideration; that many things in the Word are spoken according to appearances, yea, according to the fallacies of the senses; as that the Lord is angry, that he punishes, that he curses, that he kills, and many more things of a like nature; when, nevertheless in the internal sense is quite the contrary, namely, that the Lord cannot possibly be angry and punish, still less can he curse and kill. Still, however, to those who from simplicity of heart believe the Word as they comprehend it in the letter, this is not hurtful, provided they live in charity: the reason is, because the Word teaches nothing else, than that every one is to live in charity with his neighbor, and to love the Lord above all things; and they who do this, have the internals of the Word within themselves; and thus the fallacies arising from the literal sense are easily dispelled.

1409. That the historicals are representative, and that each word is significative, may appear from what has been before said and shown concerning representatives and significatives, n. 665, 920, 1361; nevertheless, since representatives here begin, it is proper briefly to give a further explanation of the subject. The Most Ancient Church, which was celestial, regarded all things terrestrial and worldly, also such as are corporeal, indeed, whatever were objects of the senses, no otherwise than as things dead: but as all things which exist in the world, both generally and particularly, present some idea of the Lord's kingdom, consequently of things celestial and spiritual, when they apprehended them by sight or any other of the senses, they did not think of them, but of the celestial and spiritual things; and this not from the sensible objects as origins, but by them as means: thus dead things with them became alive. These things thus signified, were collected from their mouths by their posterity and were framed by them into doctrinals, which were the Word of the Ancient Church after the flood. These doctrinals were significatives with the Ancient Church: for by them they acquired a knowledge of things internal, and from them thought concerning things spiritual and celestial. But when that knowledge began to perish, so that the significations were no longer known, and men began to account those terrestrial and worldly things holy, and to worship them, without any thought concerning their signification; then the same were made represent-

atives. Hence came the representative church, which had its commencement in Abram, and was afterwards established with the posterity of Jacob. It thus appears, that representatives had their rise from the significatives of the Ancient Church, and these from the celestial ideas of the Most Ancient Church. The nature of representatives may appear from the historicals of the Word, in which all the acts of the patriarchs, Abram, Isaac, and Jacob, and afterwards those of Moses, of the Judges, and of the kings of Judah and Israel, were pure representatives. Abram, as was said, in the Word represents the Lord ; and because the Lord, he represents also the celestial man ; Isaac, likewise, represents the Lord, and thence the spiritual man ; Jacob, in like manner, represents the Lord, and thence the natural man corresponding with the spiritual. But the nature of representatives is such, that the reflection is not at all directed to the quality of the person, but to the thing which he represents. All the kings of Judah and Israel, of whatever quality, they might be, represented the regal function of the Lord ; and all the priests, of whatever quality they might be, represented the priestly function of the Lord. Thus the wicked, as well as the good, were capable of representing the Lord, and the celestial and spiritual things of his kingdom : for, as was said and shown above, the representatives were altogether separate from the person. Hence then it is, that all the historicals of the Word are representative ; and because these are representative, it follows that all the expressions which occur in the Word are significative ; that is, that they have a different signification in the internal sense from that which they bear in the literal sense.

1410. "Jehovah said to Abram."—That hereby is signified the first animadvertence or directing of the attention, is thus : the historical is here representative, but the words themselves are significative. It was according to the style of the Ancient Church to say, when any thing was true, Jehovah has said, or Jehovah has spoken it ; which signified that it was so, as has been shown above : but when significatives were changed into representatives, Jehovah or the Lord actually did speak with men ; and, in this case, when it is said that *Jehovah said*, or *Jehovah spoke* to any one, it signifies the same as before. The words of the Lord in the true historicals, involve the same as the words of the Lord in the composed historicals : the only difference is, that, in the latter case, it is made like true history, in the other it is not made so, but is so. Wherefore this state-

ment, that Jehovah said to Abram, signifies nothing else but the first animadvertence ; as when in the Ancient Church any one was advertised by conscience, or by any other inward dictate, or by their Word, that a thing was so, the same form of speech was employed,—that Jehovah said.

1411. “Get thee out of thy land.”—That these words signify things corporeal and worldly, which were to be receded from, appears from the signification of land or earth,* which is various, according to what is applicable to the person or thing of which it is predicated ; as in the first chapter of Genesis, where earth signifies the external man : and in other places, n. 82, 620, 636, 913. The reason that it here signifies things corporeal and worldly, is, because these things belong to the external man. Earth in its proper sense, means the earth itself, a country, or a kingdom ; it also denotes the inhabitant dwelling therein, and also the people and nation which occupy that land. Thus the term *earth* or *land*, not only signifies, in a broad sense, the people or nation, but also in a confined sense, an inhabitant. When it is predicated of an inhabitant, it has a signification according to the subject of which it is predicated ; and in the present case it is used to denote things corporeal and worldly ; for the land of his nativity, from which Abram was ordered to depart, was idolatrous. In the historical sense, therefore, the meaning here is, that Abram should depart from that country ; but in the representative sense it is, that those things which belong to the external man should be receded from, that is, that things external should not resist nor interpose disturbance ; and because this has relation to the Lord, that things external should agree with things internal.

1412. “And from thy kindred.”—That this signifies corporeal and worldly things of an exterior sort, and that “from thy father’s house,” signifies things interior of a like kind, may appear from the signification of kindred,† and from that of the father’s house. There are with man corporeal and worldly

* It may be necessary to inform the unlearned reader, that the same word in Latin, and also in Hebrew, requires sometimes to be translated *earth*, and sometimes *land*, according to the connexion in which it stands. *Ed.*

† It is proper to observe, that the word which it is here necessary to render *kindred*, is the same as is elsewhere translated *nativity*, as in the preceding chapter, ver. 28. It is certain that the original Hebrew term bears both significations, and that *kindred* is the sense which it bears here : yet its spiritual signification cannot be fully seen, unless its other meaning be also known. On this account, the author’s Latin renders it by *nativitas*. *Ed.*

things, both of an exterior and an interior sort ; the exterior are those which are proper to the body, as pleasures and sensual things, the interior are affections and scientifics. These are the things which are signified by kindred and father's house. That this is the signification of these words, might be proved abundantly ; but as it is plain from the series, and from taking a view of things in the internal sense, there is no need to dwell upon it.

1413. "To the land which I will cause thee to see."—That this signifies things spiritual and celestial, which should be presented to view, appears from the signification of earth or land, n. 662, 1066 ; and because here it is the land of Canaan, by which is represented the kingdom of the Lord, as may appear from many passages in the Word. On this account, the land of Canaan is called the Holy Land, and also the heavenly Canaan. And because it represented the kingdom of the Lord, it also represented and signified the things celestial and spiritual appertaining to the Lord's kingdom ; here those appertaining to the Lord himself.

1414. The Lord being the subject here treated of, more arcana are contained herein, than can ever be declared or conceived. For, in the internal sense is here meant the first state of the Lord when he was born ; which state, being most arcane, cannot well be explained to the apprehension. Only to say, that the Lord was as another man in every respect, except that he was conceived of Jehovah ; but that he was born of a woman, a virgin, and that by nativity he derived infirmities from the virgin mother, such as are common to man. These infirmities were corporeal, concerning which it is said in this verse, that he should recede from them, in order that things celestial and spiritual might be presented to his view. There are two hereditary (principles) which are connate in man, one from the father, the other from the mother. The hereditary of the Lord from the Father was Divine, but that from the mother was infirm human. This infirm which man derives hereditarily from his mother, is something corporeal, which is dispersed during regeneration ; but what man derives from his father remains to eternity. But the hereditary of the Lord from Jehovah, as said, was Divine. Another arcanum is, that the Lord's Human also, was made Divine. In Him alone was there a correspondence of all things which belong to the body with the Divine, and such a correspondence as was most perfect, or infinitely perfect ; hence there was a union of things corporeal with divine-celestial things, and

of things sensual with divine-spiritual things. Thus he is the Perfect Man, and the Only Man.

1415. Verse 2. *And I will make thee into a great nation, and will bless thee, and will make thy name great; and thou shalt be a blessing.* "I will make thee into a great nation," signifies, the kingdom in the heavens and on earth; it is called a great nation from things celestial and good: "and I will bless thee," signifies the fructification of things celestial, and the multiplication of things spiritual: "and I will make thy name great," signifies glory: "and thou shalt be a blessing," signifies, that all and every thing is from the Lord.

1416. "I will make thee into a great nation."—That this signifies the kingdom in the heavens and on earth, may appear from the signification of a nation, which is, in the internal sense, the celestial of love, and the good thence derived; thus all in the universe who have the celestial of love and charity; and as it is the Lord who is here treated of in the internal sense, hereby is meant all the celestial, and all the good derived from him, consequently his kingdom; which is with those who are in love and charity. In the supreme sense, the Lord himself is a great nation, as being the celestial itself, and good itself; for all the good of love and charity is from Him alone; wherefore also the Lord is his kingdom itself, that is, the all in all of his own kingdom; as likewise is acknowledged by all the angels in heaven. Hence then it appears, that by the words, "I will make thee into a great nation," is signified the Lord's kingdom in the heavens and on earth: that nation, in the internal sense, when it is treated of the Lord, and of the celestial things of love, signifies himself, and all things celestial, may also appear from the passages adduced above concerning the signification of a nation and of nations, n. 1258, 1259. This may further be confirmed from the following passages: concerning Abraham, "Thy name shall no longer be called Abram, but Abraham shall thy name be, because I have given thee to be a father of a multitude of nations," Gen. xvii. 5; where the letter *h*, in Abraham, is taken from the name of Jehovah, for the sake of representing Jehovah or the Lord. In like manner concerning Sarai, "Thou shalt not call her name Sarai, but Sarah shall be her name; and I will bless her, and will give thee a son also of her; thus will I bless her, and she shall become nations: kings of people shall be of her," Gen. xvii. 15, 16; where nations stand for the celestial things of love, and kings of people for the spiritual

things of faith thence derived, which are of the Lord alone. So also concerning Jacob, "Thy name shall no longer be called Jacob, but Israel shall thy name be; and he called his name Israel; and God said unto him, I am God the thunderer; increase and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins," Gen. xxxv. 10, 11; where Israel stands for the Lord; for that He, in the supreme sense, is Himself Israel, is known to some; and this being so, it is evident, that a nation and a company of nations from him, and kings from his loins, must be the celestial and spiritual things of love, consequently, all who are principled in them. Concerning Ishmael, Abram's son by Hagar, "The son of the bond-woman will I make a nation, because he is thy seed," Gen. xxi. 13, 18: what is represented by Ishmael will be seen in its place; the seed of Abram is love itself, by virtue of which the term nation is predicated of the offspring of Ishmael. That the term nation signifies the celestial things of love, appears also in Moses: "If ye will hear my voice indeed, and will keep my covenant, ye shall be a peculiar treasure unto me above all people;—and ye shall be unto me a kingdom of priests, and an holy nation," Exod. xix. 5, 6; where a kingdom of priests, which is the Lord's kingdom in the heavens and on earth, so termed from the celestial things of love, is manifestly called a holy nation: but the Lord's kingdom derived from his regal office takes its denomination from the spiritual things of love, and is called a holy people; wherefore kings coming out of the loins, in the passage before cited, are things spiritual. So in Jeremiah: "If those ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever" xxxi. 36; where the seed of Israel signifies the celestial of charity, on the cessation of which there is no longer a nation before the Lord. In Isaiah: "The people that walked in darkness have seen a great light:—thou hast multiplied the nation," ix. 2, 3; speaking of the church of the Gentiles in particular, and in general of all who are in ignorance, and live in charity; who are a nation, because they are of the Lord's kingdom. In David: "That I may see the good of thy chosen, that I may be glad in the gladness of thy nation, that I may glory with thine inheritance," Psalm cvi. 5; where nation plainly signifies the Lord's kingdom. The signification of nation, as denoting the celestial of love, and the good thence derived, had its origin in a perceptive idea of the men

of the Most Ancient Church. They lived divided into houses, families, and nations; and thus they had a perception of the kingdom of the Lord, and, from that, of the celestial itself. From this perception of theirs, a nation came to be significative; and from this arose the representative.

1417. That it is called a great nation on account of things celestial and good, appears from what has been just said and shown, and also from what was said and shown above, n. 1259. Hence it may be known what is meant in a proper sense by the church of the nations or gentiles.*

1418. "And I will bless thee."—That these words signify the fructification of things celestial, and the multiplication of things spiritual, may appear from the signification of the expression to bless, in the Word, of which we shall speak presently.

1419. "And I will make thy name great."—That this signifies glory, may appear without explication. In the external sense, by making a name, and by glory, is signified something worldly; but in the internal sense something celestial. This celestial is not that he should desire to be greatest, but to be least, by serving all; as the Lord himself says in Matthew: "It shall not be so among you; but whosoever would be great among you, let him be your minister, and whosoever would be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Matt. xx. 26, 27, 28, Mark x. 44, 45. The celestial of love is this, that one do not desire to be his own property, but of all; so that he is willing to give all that is his own to others; for in this consists the essence of celestial love. The Lord, as being love itself, or the essence and life of the love of all in the heavens, is desirous to give all that is his to mankind, which is signified by the Lord's saying that,— "The Son of Man came to give his life a ransom for many." Hence it appears, that name and glory, in the internal sense, are altogether different from that which they are in the external sense: wherefore, in heaven, all who desire to become great

* The word *gentiles*, it is to be remembered, is formed from the Latin word for nations, *gentes*: but as this does not appear to the English reader, and the idea of nations is requisite to be retained, it is here necessary also to give the literal translation, *the church of the nations*, of the author's Latin, *ecclesia gentium*. In the Hebrew, there is no word for *gentiles* but that which means *nations*.

and greatest are rejected, because it is contrary to the essence and life of celestial love, which is from the Lord. Hence also it is, that nothing is more contrary to celestial love than the love of self. On which subject see what is related from experience, n. 450, 452, 952.

1420. "And thou shalt be a blessing."—That these words signify that all things, both collectively and individually, are from the Lord, may appear from the signification of a blessing. Blessing is a term which is predicated of all things that are good; in an external sense, of corporeal, worldly and natural goods; in an internal sense, of spiritual and celestial goods. To be a blessing, is to be from whom all goods come, and who gives all those goods. This can by no means be predicated of Abram; whence also it appears, that by Abram is represented the Lord, who alone is a blessing. In like manner what is predicated of Abraham in the subsequent passages; as, "Abraham shall surely become a great and numerous nation, and in him shall all the nations of the earth be blessed," Gen. xviii. 18. So also concerning Isaac, "In thy seed shall all the nations of the earth be blessed," Gen. xxvi. 4; and concerning Jacob, "In thee and in thy seed shall all the families of the earth be blessed," Gen. xxviii. 14. That nations could not be blessed, neither were blessed, in Abraham, Isaac, and Jacob, and in their seed, but in the Lord, may be obvious to every one; which is clearly expressed in David: "His name shall be for ever; before the sun shall his name be continued: and all nations shall be blessed in Him," Ps. lxxii. 17; concerning the Lord. Again: "Thou hast set Him to be blessings for ever," Psalm xxi. 6; also concerning the Lord. In Jeremiah: "The nations shall bless themselves in Him, and in Him shall they glory," iv. 2. Hence then it appears, that to be a blessing signifies the Lord; and when he is called a blessing, it signifies, that from him are all things celestial and spiritual, which alone are good, and thence also alone are true; wherefore as much as there is of celestial and spiritual goods in natural, worldly, and corporeal goods, so far these are goods, and so far they are blessed.

1421. Verse 3. *And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the ground be blessed.* "I will bless them that bless thee," signifies, all happiness to those who, from the heart, acknowledge the Lord: "And I will curse him that curseth thee," sig-

nifies, unhappiness to those who do not acknowledge the Lord: "And in thee shall all the families of the ground be blessed," signifies, that all truths and goods are from the Lord.

1422. "I will bless them that bless thee."—That these words signify all happiness to those, who from the heart acknowledge the Lord, may appear from the signification of blessing, as involving all things, both collectively and singly, which are from the Lord, including all that are good and all that are true, consequently things celestial, spiritual, natural, worldly, and corporeal; and as blessing includes, in a universal sense, all these things, it may be seen from the series in each passage what is there signified by blessing, for it always has a sense applicable to the things of which it is predicated. Hence it appears that "I will bless them that bless thee," signifies all happiness to those, who, from the heart, acknowledge the Lord; for, as was said, it is the Lord who is here treated of in the internal sense. To bless Jehovah, or the Lord, was a customary form amongst the ancients; as may appear from the Word: thus in David: "Bless God in the congregations, the Lord from the fountain of Israel," Psalm lxxviii. 26. Again: "Sing unto Jehovah, bless his name, shew forth his salvation from day to day," Psalm xvi. 2. In Daniel: "Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of the heavens,—and said, Blessed be the name of God for ever and ever, for wisdom and might are his," ii. 19, 20. It is read also of Zacharias and Simeon, that they blessed God, Luke i. 64; ii. 28. From these passages appears what is meant by blessing the Lord, viz. that it is to sing to him, to declare his salvation, to proclaim his wisdom and might, thus to confess and acknowledge the Lord from the heart. They who do this cannot but be blessed by the Lord, that is, be gifted with those things which are of blessing, viz. with celestial, spiritual, natural, worldly, and corporeal good; all which things, when they thus succeed each other in order, are good, and have in them happiness. As the phrases "to bless Jehovah" or "the Lord," and "to be blessed by Jehovah" or "the Lord," were customary forms of speech, so also was this, "*Blessed be Jehovah*;" as in David: "Blessed be Jehovah, because he hath heard the voice of my prayers," Psalm xxviii. 6. Again; "Blessed be Jehovah: for he hath showed me his marvellous mercy," Psalm xxxi. 21. Again: "Blessed be God, who hath not turned away my prayer, nor his mercy from me," Psalm

lxvi. 20. Again: "Blessed be Jehovah God, the God of Israel, who alone doeth wondrous things: and blessed be his glorious name for ever: and let the whole earth be filled with his glory," Psalm lxxii. 18, 19. Again: "Blessed be thou Jehovah; teach me thy statutes," Psalm cxix. 12. Again: "Blessed be Jehovah, my rock, that teacheth my hands to war," cxliv. 1. So in Luke: "Zacharias, filled with the Holy Spirit, prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people," i. 67, 68.

1423. "And I will curse him that curseth thee."—That these words signify the unhappiness of those who do not acknowledge the Lord, appears from the signification of being cursed, and of cursing, which is man's averting himself from the Lord, as was shown above, n. 245, 372; consequently not acknowledging the Lord; for they who do not acknowledge him, avert themselves from him. Thus to curse, in this passage, implies all things opposite to those that are implied in blessing.

1424. "And in thee shall all the families of the ground be blessed."—That these words signify that all things good and true are from the Lord, may appear from the signification of blessing, spoken of in this verse and in the foregoing; and also from the signification of the families of the ground, as denoting all things good and true. For families, in the Word, signify the same as nations and people, being predicated both of nations and of people; as where mention is made of families of nations and families of people. Nations, as has been shown, signify things good, and people, as has also been shown, signify things true, n. 1259; wherefore families signify both things good, and things true, n. 1261. The reason that it is said, "All the families of the ground," is, because all things good and true belong to the faith of love; which is the faith of the church. That by ground is signified the church, consequently the faith of the church, has been shown above, n. 566.

1425. Verse 4. *And Abram went, as Jehovah had spoken unto him: and Lot went with him. And Abram was a son of seventy and five years, when he departed out of Huran.* By Abram, as was said, is represented the Lord as to his Human Essence. And Abram went, as Jehovah had spoken unto him, signifies progression towards things divine: and Lot went with him, signifies the sensual; by Lot is represented the Lord as to his sensual and corporeal man: and Abram was a son of seventy and five years, signifies, that as yet there was not so much of the

Divine: when he departed out of Haran, signifies the obscure state of the Lord.

1426. That by Abram is represented the Lord as to his Human Essence, appears from every particular related of Abram: afterwards he represents the Lord both as to his Human and his Divine Essence, but then he is called Abraham. What is said from the first verse to the present, represents and signifies the Lord's first animadvertence, that he was to put on things celestial and thus things divine: here commence the progressions of his Human Essence to the Divine.

1427. "And Abram went as Jehovah had spoken unto him."—That these words signify progression to things divine, appears from what has just been stated.

1428. "And Lot went with him."—That these words signify the sensual, and that by Lot is represented the Lord as to his sensual and corporeal man, may appear from the representation of Lot in what follows, where it is related that he was separated from Abram, and was saved by angels. But Lot afterwards, when he was separated, puts on another representation, concerning which, by the divine mercy of the Lord, we shall speak hereafter. That the Lord was born, as another man, of a woman who was a virgin, and that he had the sensual and corporeal like another man, is evident; but in this, that his sensual and corporeal was afterwards united with things celestial, and made divine, he was not like another man. By Lot is represented the sensual or corporeal of the Lord, or what is the same, his sensual and corporeal man, as it was in his state of childhood, not as it became, when it was united by means of things celestial with the Divine.

1429. "And Abram was a son of seventy and five years."—That this signifies, that as yet there was not so much of the Divine, may appear from the signification of the number five, as denoting what is small, and from the signification of the number seventy, as denoting what is holy; that the number five denotes what is small, was shown above, n. 649; and that the number seventy, or seven, denotes what is holy, was shown, n. 395, 433, 716, 831. In the present case, as predicated of the Lord, seventy, denotes his holy Divine. That the numbers of the years of Abram also, in the internal sense, have a different signification from what appears in the letter, may appear from what was said and shown above concerning years and numbers, n. 482, 487, 493, 575, 647, 648, 755, 813; and also

from this, that there is not a single word or iota in the Word which has not an internal sense. Besides, unless spiritual and celestial ideas had been involved, it would never have been mentioned, that Abram was at that time of seventy and five years; neither would this have happened at that precise age; as may likewise appear from other numbers both of years and of measures in the Word.

1430. "When he departed out of Haran."—That these words signify an obscure state of the Lord, like that of man's childhood, may appear from the signification of Haran in the foregoing chapter, whither Terah first came with Abram, and where Terah the father of Abram died, chap. xi. verses 31, 32; and also from what follows, that Jacob went to Haran where Laban dwelt; Gen. xxvii. 43; chap. xxviii. 10; chap. xxix. 4. Haran was a country where external worship prevailed, the nature of which, as practised by Terah, Abram, and Laban, was idolatrous; but in the internal sense is not signified what is signified in the external, but only somewhat obscure. The idea of idolatry does not remain, in passing from the external sense to the internal, but is wiped away; as the idea of holy love derived from a mountain, n. 795; in passing from the external sense to the internal, the idea of a mountain first passes away, the idea of height remaining; and by height is represented holiness. So in other cases.

1431. Verse 5. *And Abram took Sarai his wife, and Lot his brother's son, and all their substance which they had acquired, and the souls which they had gotten in Haran: and they went forth to go into the land of Canaan. And they came into the land of Canaan.* "And Abram took Sarai his wife," signifies good to which truth was adjoined: by Abram, as has been said, is understood the Lord, in the present case, the Lord when a child: by Sarai his wife, is meant truth: "and Lot his brother's son," signifies truth sensual, thus the first which is insinuated into a child: "and all the substance which they had acquired," signifies, all things which are sensual truths: "and the souls which they had gotten in Haran," signifies, every living essential which was attainable in that obscure state: "and they went forth to go into the land of Canaan," signifies, that thus he proceeded towards the celestial things of love: "and they came into the land of Canaan," signifies, that he arrived at the celestial things of love.

1432. "And Abram took Sarai, his wife."—That by this is

signified good to which truth is adjoined, may appear from what is signified in the Word by man and his wife ; concerning which n. 915 ; thus here nothing else is signified by Sarai, in the internal sense, but truth. There is in all things with man, both collectively and singly, a resemblance of a marriage, nor can the most minute thing exist, either in his external man and its particulars, or in his internal man and its particulars, in which there is not that resemblance : the reason is, because all things, both in general and in particular, exist and subsist from the Lord, and from the union, as if by a marriage of His Human Essence with the Divine, and from the conjunction of both with his kingdom in the heavens and on earth, or the celestial marriage. In the present case, when truth adjoined to good in the Lord was to be represented, and that by historical facts relating to Abram, it could only be done by a wife. That in all things, both collectively and singly, there is a resemblance of a marriage, see above, n. 54, 55, 718, 747, 917.

1433. That by Abram is understood the Lord, in the present case, when he was a child ; and by Sarai his wife, truth ; appears from what has been said already.

1434. " And Lot his brother's son."—That this signifies truth sensual, thus what was first insinuated into the Lord during his childhood, appears from the signification of Lot, spoken of in the foregoing verse, as denoting the sensual ; and from the signification of a son, as denoting truth, concerning which, above, n. 264, 489, 491, 533 ; and from the signification of a brother, as also denoting the truth of faith, n. 367 ; consequently, by Lot his brother's son is signified truth sensual ; for in the internal sense the persons and words are not reflected on, but only their signification. In heaven they do not know who Lot is, but the quality represented by him ; nor do they know what a son is, but the spiritual state, which is respectively as a son ; nor what a brother is, except from the nature of that brotherhood which prevails in heaven. As to what concerns truth sensual, it is the first truth which insinuates itself into a child, for in childhood the judgment does not penetrate deeper. Truth sensual is, that all things of the earth and the world are seen as created by God, and all and each for some end, and that in all and each is seen some resemblance of the kingdom of God. This sensual truth is only insinuated into the celestial man ; and because the Lord alone was a celestial man, these and similar sensual truths were insinuated into him in his earliest years, whereby he was prepared for the reception of things celestial.

1435. "And all the substance which they had acquired."—That these words signify all things which are sensual truths, appears from what has been said. All scientifics from which man thinks, are called his substance.* Without scientifics, previously acquired, man as man is not capable of having a single idea of thought. The ideas of thought are founded upon those things which are impressed on the memory from things of sense; wherefore scientifics are the vessels of things spiritual, and affections, proceeding from bodily pleasures of a good quality, are the vessels of things celestial. All these things are called acquired substance, or acquisitions; and, indeed, such as are in Haran; by which is signified an obscure state, such as that of infancy to childhood.

1436. "And the souls which they had gotten in Haran."—That this signifies every living essential which is attainable in that obscure state, may appear from the signification of soul, in that it is the living essential; and from the signification of Haran, in that it is an obscure state, concerning which, in the foregoing verse. The soul, in a proper sense, signifies that in man which lives; consequently his life itself. That in man which lives is not the body, but the soul, and by the soul the body lives. The life itself of man, or his living principle itself, is from celestial love, and nothing living can possibly exist which has not thence its origin; wherefore, here by soul is signified the good which lives by virtue of celestial love, which is the living essential itself. In the literal sense, by souls are here meant every man, and also every beast, which was alive, and which they had procured to themselves; but in the internal sense nothing else is signified than the living essential.

1437. That "they went forth to go into the land of Canaan," signifies, that he thus proceeded towards the celestial things of love, appears from the signification of the land of Canaan. That the land of Canaan represents the Lord's kingdom in the heavens and on earth, may appear from many passages in the Word; the reason is, because in that land the representative church was instituted, all things in which, both collectively and singly, represented the Lord, and the celestial and spiritual things of his kingdom. Not only were the rites representative, but every thing connected with the rites, both the persons who

* In the author's Latin, which agrees with the original Hebrew, the word here used means *acquisition*; but this would hardly be intelligible in English.

ministered, the things by which they ministered, and the places where they ministered. Because the representative church was there established, the land itself was called the Holy Land, although nothing could be less holy, being inhabited by idolatrous and profane people. This then is the reason why the land of Canaan, both here and in what follows, signifies the celestial things of love: the celestial things of love are those only which exist in, and are constituent of, the Lord's kingdom.

1438. "And they came to the land of Canaan."—That this signifies, that he arrived at the celestial things of love, is evident from what has been just now said concerning the land of Canaan. The Lord's earliest life, being that from his nativity to his childhood, here is described, namely, that he arrived at the celestial things of love. The celestial things of love are the very essentials from which all other things proceed. With these was the Lord first of all imbued; for thence, in process of time, as from their seed, all things were made fruitful. He had in him the celestial seed itself as being born of Jehovah; hence he was the only One who had in himself this seed: all men whatsoever have no other than a certain defiled and infernal seed, in and from which is their proprium, and which they receive hereditarily from their fathers, as is known to every one; wherefore unless men receive from the Lord new seed, and a new proprium, that is, a new will and a new understanding, they must needs be devoted to hell; from whence all that exist, whether men, spirits, or angels, are extracted, and continually withheld by the Lord.

1439. Verse 6. *And Abram passed through the land unto the place of Shechem, unto the oak-grove of Moreh: and the Canaanite was then in the land.* By "Abram passed through the land unto the place of Shechem," is signified the second state of the Lord, when the celestial things of love appeared to him, which are signified by Shechem: "unto the oak-grove of Moreh," signifies, a third state, viz. the first perception, which is the oak-grove of Moreh: "and the Canaanite was then in the land," signifies hereditary evil from the mother, in his external man.

1440. That by "Abram passed through the land unto the place of Shechem," is signified the second state of the Lord, when the celestial things of love appeared to him, may appear from what precedes, and from the order of the things treated of. It may appear from what precedes, in that he advanced towards

the celestial things of love, and arrived at them; which is signified by this, that "they went forth to go into the land of Canaan; and they came into the land of Canaan." It may appear from the order of things, in that after he had advanced towards things celestial and arrived at them, they then appeared to him. In things celestial is the very light of the soul, because in them is the Divine Itself, that is, Jehovah Himself; and as the Lord joined the Human Essence to the Divine, when he arrived at things celestial, Jehovah necessarily then appeared to him.

1441. That this is the signification of Shechem, may appear also from this consideration, that Shechem is the first station as it were in the land of Canaan, in coming from Syria, or from Haran; and as by the land of Canaan are signified the celestial things of love, it is evident that by Shechem is signified the first appearing of things celestial. Jacob, when he returned from Haran to the land of Canaan, also came first to Shechem; as may appear from the following passage: "Jacob journeyed to Succoth, and built him a house, and made sheds for his cattle: therefore he called the name of the place Succoth; and Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-Aram:—and he pitched his tent before the city.—And he erected there an altar," Gen. xxxiii. 17, 18, 20; where also by Shechem is signified the first of light. So in David: "God hath spoken in his holiness: I will rejoice, I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, and Manasseh is mine, and Ephraim is the strength of my head; Judah is my lawgiver; Moab is my wash-pot; over Edom will I cast out my shoe; over Philistia will I triumph," Psalm cviii. 7, 8, 9; where, also, by Shechem the like is signified. That names signify nothing else than things, and that this is the case with Shechem, may appear very evident from these propheticals of David; otherwise they would be little but a heap of names. That Shechem was made a city of refuge, Joshua xx. 7; and also a city of priests, Josh. xxi. 21; and that there a covenant was made, Josh. xxiv. 1, 25; are circumstances which involve a similar meaning.

1442. That "unto the oak-grove of Moreh," signifies the first perception, may also appear from the order of things: for as soon as Jehovah appeared to the Lord in his celestial attributes, it is evident that he acquired perception; since all perception comes from things celestial. The nature of perception

was shown above, n. 104, 202, 371, 483, 495, 503, 521, 536, 865. Every one, when he comes to things celestial, receives perception from the Lord. They who became celestial men, as those of the Most Ancient Church, all received perception ; as was shown above, n. 125, 597, 607, 784, 895. They who become spiritual men, that is, who receive charity from the Lord, have something analogous to perception, that is, a dictate of conscience, more or less clear, in proportion as they are in the celestial things of charity. The celestial things of charity are always attended with this effect ; for in them alone the Lord is present, and in them he appears to man : how much more must this have been the case with the Lord, who from his infancy advanced to Jehovah, and was joined together and united with him, so as to be One !

1443. With respect to the oak-grove of Moreh as signifying the first perception, the case is this. There are with man intellectuals, rationals, and scientifics : his inmosts are intellectuals ; his interiors are rationals ; and his exteriors are scientifics. These are called his spirituals, and they exist in the above order. The intellectuals of the celestial man are compared to a garden consisting of all kinds of trees ; the rationals are compared to a forest consisting of cedars, and similar trees, such as were in Lebanon ; but things scientific are compared to plantations of oaks, on account of the intertwined branches which belong to the oak. By the trees themselves are signified perceptions ; as by the trees of the garden of Eden on the east were signified inmost perceptions, or the perceptions of intellectuals, according to what was shown above, n. 99, 100, 103 ; by the trees of the forest of Lebanon were signified interior perceptions, or the perceptions of rationals ; whereas by the trees of an oak-grove were signified exterior perceptions, or the perceptions of scientifics, which appertain to the external man. Hence it is that the oak-grove of Moreh signifies the first perception of the Lord ; for as yet he was a child, and his spiritual things were not more interiorly opened. Moreover, the oak-grove of Moreh was the place to which the children of Israel also first came, when they passed over Jordan, and saw the land of Canaan ; concerning which in Moses : "Thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal ; are they not on the other side Jordan, behind the way of the sun's entrance, in the land of the Canaanite, who dwelleth in the plain over against Gilgal, near the oak groves of Moreh ?"

Deut. xi. 29, 20 ; whereby is signified also the first of perception ; for the entrance of the children of Israel into the land of Canaan represents the entrance of the faithful into the Lord's kingdom.

1444. "And the Canaanite was then in the land."—That this signifies hereditary evil from the mother in His external man, may appear from what was said above concerning the hereditary attached to the Lord ; for he was born as another man, and derived evils from his mother, which he fought against and overcame. It is well known that the Lord underwent and sustained most grievous temptations (concerning which, by the divine mercy of the Lord, more will be said hereafter) ; so grievous, indeed, that he fought singly, and from his own power, against all hell. No one can undergo temptation unless evil adheres to him : where there is no evil, there cannot be the least temptation, for it is evil which the infernal spirits at such times excite. There was not any actual evil, or evil of his own, attached to the Lord, as there is with all men, but only hereditary evil from the mother, which is here called "the Canaanite then in the land." Concerning this subject, see what is said above, at verse 1, n. 1414 ; where it is shown, that there are two hereditary natures connate with man, one derived from the father, the other from the mother ; and that that which is from the father remains to eternity, but that which is from the mother is dispersed by the Lord when man is regenerated. But the hereditary of the Lord derived from His Father was divine ; that derived from the mother was evil ; which is here treated of, and by which he underwent temptations : concerning which temptations see Mark i. 12, 13 ; Matt. iv. 1 ; Luke iv. 1, 2. But, as was said, the Lord had no actual evil, or evil of his own ; nor any hereditary evil from the mother, after by temptations he had conquered hell ; wherefore it is here said, that *then* there was evil, viz. "the Canaanite was *then* in the land." The Canaanites were they who dwelt by the sea, and by the banks of Jordan ; as appears in Moses, relating the report of the spies : "We came unto the land whither thou sentest us, and surely it floweth with milk and honey ; and this is the fruit of it : nevertheless, the people are strong that dwell in the land, and the cities are walled and very great : and moreover we saw the children of Anak there : the Amalekites dwell in the land of the south ; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains ; and the Canaanites dwell by the

sea, and by the coast of Jordan," Numb. xiii. 27, 28, 29: the Canaanites dwelling by the sea and by the coast of Jordan, signifies evil in the external man, such as is hereditarily derived from the mother; for the sea and Jordan were the boundaries of the land. That such evil is signified by the Canaanite, appears also in Zechariah: "In that day there shall be no more the Canaanite in the house of Jehovah of Zebaoth," xiv. 21; concerning the Lord's kingdom; and denoting that the Lord conquered evil, which is meant by the Canaanite, and expelled it from his kingdom. All the kinds of evil are signified by the idolatrous nations in the land of Canaan, amongst whom were the Canaanites; as mentioned Gen. xv. 19, 20, 21; Exod. iii. 8, 17; chap. xxiii. 23, 28; chap. xxxiii. 2; chap. xxxiv. 11; Deut. vii. 1; chap. xx. 17; Josh. iii. 10; chap. xxiv. 11; Judges iii. 5: what evil is signified by each nation in particular, will be shown, by the divine mercy of the Lord, elsewhere.

1445. Verse 7. *And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land. And there he built an altar to Jehovah who appeared unto him.* "Jehovah appeared unto Abram," signifies, that Jehovah appeared to the Lord when he was yet a child: "And said, Unto thy seed will I give this land," signifies, that things celestial should be given to those who should have faith in him: "And there he built an altar to Jehovah who appeared unto him," signifies the first worship of his Father from the celestial of love.

1446. That by "Jehovah appeared unto Abram," is signified, that Jehovah appeared to the Lord when he was yet a child, appears from what has been said above, and from the representation of the Lord by Abram; and also from the order, in that he attained things celestial, and soon after perception, whence it follows as a consequence that Jehovah appeared to him.

1447. That his saying "Unto thy seed will I give this land," signifies, that celestial things should be given to those who should have faith in Him, appears from the signification of seed, and from the signification of land. That seed signifies faith in the Lord, was shown above, n. 255, 256; and that land or earth signifies things celestial, was also shown at verse 1, of this chapter, also n. 620, 636, 662, 1066. In the literal sense, by the seed of Abram is meant his posterity derived from Jacob, and by land, the land of Canaan, which was to be given into their possession, in order that they might represent the celestial and spiritual things of

the kingdom and church of the Lord, and that a representative church might be established among them; as also because the Lord was to be born there. But in the internal sense, nothing else is signified by seed than faith in the Lord, and nothing by the land but things celestial; and, in the present passage, that things celestial should be given to those who should have faith in Him. What is meant by having faith in the Lord, has been frequently shown above.

1448. "And he built there an altar to Jehovah, who appeared to him."—That these words signify the first worship of his Father from the celestial of love, appears from the signification of an altar, as being the principal representative of worship, n. 921.

1449. Verse 8. *And he removed thence to a mountain on the east of Bethel, and stretched his tent; Bethel on the sea, and Ai on the east. And there he built an altar to Jehovah, and called on the name of Jehovah.* "He removed thence to a mountain on the east of Bethel," signifies the fourth state of the Lord when a child, viz. the progression of the celestial things of love, which is to be removed to a mountain on the east of Bethel: "And stretched his tent," signifies the holy things of faith: "Bethel on the sea, and Ai on the east," signifies, that as yet he was in an obscure state: "and he built an altar to Jehovah," signifies external worship of his Father from that state: "and he called on the name of Jehovah," signifies internal worship of his Father from that state.

1450. "He removed thence to a mountain on the east of Bethel."—That these words signify the fourth state of the Lord when a child, may appear from what goes before, and also from what follows, and likewise from the nature of order itself. Order was, that the Lord first of all from infancy should be imbued with the celestial things of love, which consist in love towards Jehovah, and neighborly love, with the pure innocence which has its abode therein. From these, as the very fountains of their life, all celestial things flow, taken both collectively and singly: for all others are only derivations. These celestial things are chiefly insinuated into man in his state of infancy until childhood, and that even without knowledges; for they enter by influx from the Lord, and affect man, before he knows what love is, or what affection is; as may appear from the state of infants, and afterwards from the state of early childhood. These are the remains in man, of which we have occasionally

treated; and which are insinuated into him by the Lord, and stored up for the use of his succeeding life; concerning which see n. 468, 530, 560, 561, 660, 661. The Lord, being born as another man, was also introduced into things celestial according to order; and that by degrees from infancy to childhood; and afterwards into knowledges. How these were with Him, is described in this verse, and is represented in what follows by Abram's sojourning in Egypt.

1451. That to be removed to a mountain on the east of Bethel, signifies the progression of the celestial things of love, may appear from the signification of a mountain, as being what is celestial, as was shown at n. 795, 796; and from the signification of the east, as being Jehovah Himself in respect to love, who is essentially the east, according to what was shown, n. 101, and in other places; and also from the signification of Bethel, as being the knowledge of things celestial. Celestial things are insinuated into man both without knowledges and with them: celestial things without knowledges are insinuated from the period of infancy to that of childhood, as has just been said; but celestial things with knowledges are insinuated from childhood onward to adult age. And because the Lord was to advance into the knowledges of things celestial which are signified by Bethel, it is here said, that he removed thence to a mountain on the east of Bethel.

1452. "And stretched his tent."—That these words signify the holy things of faith, may appear from the signification of a tent, as being the holy of love, consequently, the holy of faith from love, as was shown above, n. 414. That he stretched his tent there, signifies, that this state now commenced.

1453. "Bethel on the sea, and Ai on the east."—That these words signify that as yet he was in an obscure state, viz. as to the knowledges of things celestial and spiritual, is thus: it is one thing to be in things celestial, and another to be in the knowledges of things celestial. Infants and children are in things celestial more than adults, because in love towards their parents, and in mutual love, and also in innocence; but adults are in the knowledges of things celestial more than infants and children, and yet very many of them are not in the celestial things of love. Before man is instructed in the things appertaining to love and faith, he is in an obscure state, that is, as to knowledges: and this state is here described by Bethel being on the sea, that is, on the west, and Ai on the east. By

Bethel, as was said, are signified the knowledges of things celestial, but by Ai the knowledges of worldly things : the former are said to be on the west when they are in obscurity, for the west signifies, in the Word, what is obscure ; the latter are said to be on the east when they are seen clearly, for the east, in respect to the west, signifies what is clear. That the east and west have such a signification needs no proof, it being obvious to the apprehension of every one. That Bethel signifies the knowledges of things celestial, may appear from other passages in the Word where Bethel is mentioned ; as in the following chapter, that “ Abram went on his journeys from the south even to Bethel, unto the place where his tent had been in the beginning, between Bethel and Ai, unto the place of the altar which he had made there at the first,” chap. xiii. 3, 4 ; where going on his journeys from the south to Bethel signifies progression into the light of knowledges ; wherefore it is not there said that Bethel was on the west, and Ai on the east. So of Jacob, when he saw the ladder, that he said, “ This is none other than the house of God, and this is the gate of heaven :— and he called the name of that place Bethel,” Gen. xxviii. 17, 19 ; where, in like manner, by Bethel is signified the knowledges of things celestial ; for man is Bethel, that is, the house of God, and also the gate of heaven, when he is in the celestial things of knowledges. During the process of regeneration, man is successively introduced by the knowledges of things spiritual and celestial, but when he is regenerate, his introduction is completed, and he is in the celestial and spiritual things of knowledges. Again : “ God said to Jacob, Arise, go up to Bethel, and dwell there, and make there an altar unto God, that appeared unto thee,” Gen. xxxv. 1 ; where also by Bethel are signified knowledges. The like was signified by the ark of Jehovah being in Bethel, and the children of Israel coming thither and inquiring of Jehovah, Judg. xx. 18, 26, 27 ; 1 Sam. vii. 16 ; chap. x. 3 ; and also by the king of Assyria sending one of the priests, whom he transported from Samaria, to dwell in Bethel, and teach them how they should fear Jehovah, 2 Kings, xvii. 27, 28. So in Amos : “ Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there ; but prophesy not again any more at Bethel ; for it is the king’s sanctuary, and it is the house of the kingdom,” vii. 12, 13. But after Jeroboam profaned Bethel, 1 Kings, xii. 32 ; chap. xiii. 1 to 8 ; 2 Kings, xxiii.

15 ; it had a contrary signification, as in Hosea, x. 15 ; Amos, iii. 14. 15 ; chap. iv. 5, 6, 7. But that Ai signifies the knowledges of worldly things, may also be proved from the historical and prophetical parts of the Word, as in Josh. vii. 2 ; chap. viii. 1 to 28 ; Jer. xlix. 3, 4.

1454. "And there he built an altar to Jehovah."—That these words signify the external worship of his Father from that state, appears from the signification of an altar, as being the principal representative of worship, n. 921.

1455. "And called on the name of Jehovah."—That these words signify the internal worship of his Father from that state, appears from the signification of calling on the name of Jehovah, n. 440. That to build an altar to Jehovah is external worship, and that to call on the name of Jehovah is internal worship, may appear to every one.

1456. Verse 9. *And Abram journeyed, going and journeying towards the south.* "Abram journeyed, going and journeying," signifies further progression: "towards the south," signifies, into goods and truths, thus into a lucid state, as to the interiors.

1457. "And Abram journeyed, going and journeying."—That these words signify further progression, may appear from the signification of going and journeying. Among the ancients, this alone was signified by journeys, travels, and sojournings ; and hence in the internal sense of the Word, this is the only signification. Here begin the progressions of the Lord into knowledges. That the Lord was also instructed as another man, may appear in Luke: "The child grew, and waxed strong in spirit, and was in the desert till the day of his showing unto Israel," i. 80. Again: "The child grew, and waxed strong in spirit, and was filled with wisdom: and the grace of God was upon him, ii. 40. And again: "After three days, they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions: and all that heard him were astonished at his understanding and answers. And when they saw him they were amazed ; but he said unto them, How is it that ye sought me ? wist ye not that I must be about my Father's business," ii. 46, 47, 48, 49 ; that he was then twelve years old is declared in verse 42 of the same chapter. Again: "Jesus increased in wisdom and age, and in favor with God and man," ii. 52.

1458. That "towards the south," signifies, into goods and

truths, thus into a lucid state as to the interiors, appears from the signification of the south. That the south signifies a lucid state, has its ground in this circumstance, that as there are no times in the other life, so there are no quarters, but the states which are signified by times, and the quarters. The states of intellectual things are as states of the times of the day and the year, and also of the quarters of the hemisphere. States of the day are those of evening, night, morning, and noon: states of the year are those of autumn, winter, spring, and summer; and states of the quarters have relation to the sun in its different aspects towards the west, north, east, and south. Similar to these are the states of things intellectual; and, what is wonderful, those in heaven who are in a state of wisdom and intelligence are in light, altogether according to the state, and they in the greatest light who are in a state of the greatest wisdom and intelligence: but wisdom there is of love and charity, and intelligence is of faith in the Lord. That there is light in the other life, incomparably above the light of this world, is evidenced to me by much experience; concerning which, by the divine mercy of the Lord, more will be said hereafter. Now as there is such a correspondence between light and things intellectual in heaven; therefore, in the Word, both in this and other passages, nothing else is signified by the south in the internal sense. The south here signifies intelligence as procured by knowledges. Knowledges are celestial and spiritual truths, which, in heaven, are so many radiations of light, and are also rendered visible by light, as was said: wherefore, as the Lord was now to be imbued with knowledges, in order that he might become the Light of heaven even as to his Human Essence, it is here said, that he journeyed, going and journeying towards the south. That this is the signification of the south may appear from similar passages in the Word; as in Isaiah: "I will say to the north, Give up, and to the south, Keep not not back: bring my sons from far, and my daughters from the ends of the earth," xliii. 6: the north signifies those who are in ignorance, the south those who are in knowledges; sons denote truths, and daughters goods. Again, in the same prophet: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity; and thy darkness shall be as the south,"* lviii. 10: to draw out the

* It is necessary to be observed, that the word for *south*, both in the author's Latin and in the original Hebrew of this passage, signifies *mid-day* or *noon*,

soul to the hungry, and to satisfy the afflicted soul, denotes the goods of charity in general; by light arising in obscurity, is signified, that such should have the intelligence of truth; and by the darkness being as the south, is signified, that they should have the wisdom of good: the south, by virtue of heat, signifies good; and by virtue of light, truth. So in Ezekiel: "In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, upon which was as the frame of a city on the south," xl. 2; concerning the New Jerusalem or kingdom of the Lord; which, because in the light of wisdom and intelligence, is on the south. In David: "He shall bring forth thy righteousness as the light, and thy judgment as the south," Psalm xxxvii. 6. Again: "Thou shalt not be afraid for the terror of night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth in the south," Psalm xci. 5, 6: not to be afraid for the destruction that wasteth in the south, signifies, not to be afraid of damnation, which overtakes those who are in possession of knowledges and pervert them. In Ezekiel: "Son of man, set thy faces towards the south, and drop towards the south, and prophesy against the forest of the field of the south; and say to the forest of the south,—All faces, from the south to the north shall be burned therein," xx. 46, 47: the forest of the south signifies those who possess the light of truths and extinguish it; consequently, it signifies those within the church who are of such a character. In Daniel: "Out of one of them came forth a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land; and it waxed great even to the host of the heavens," viii. 9, 10; denoting those who oppose goods and truths. In Jeremiah: "Give glory to Jehovah your God, before he cause darkness, and before your feet stumble upon the dusky mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness:—the cities of the south shall be shut up, and none shall open them," xiii. 16, 19; the cities of the south denoting the knowledges of truth and good. In Obadiah: "The captivity of Jerusalem, which is in Se-

the southern quarter being determined, to the inhabitants of the northern hemisphere, by the sun's place at noon. In the same manner, the names for the *east* and the *west*, in some of the ancient languages, signify *rising* and *setting*; the east being the place of the sun at his rising, and the west at his setting. There are three other terms denoting *the south* in the Hebrew language, all of which occur in the passage presently cited from Ex. xx.

pharad, shall possess the cities of the south," verse 20 ; the cities of the south, in like manner, denote the knowledges of truth and good, consequently, truths and goods themselves which were to be inherited ; the subject there treated of is the Lord's kingdom. With respect to this signification of Abram's journeying towards the south, as denoting the Lord's progression into goods and truths, consequently into a lucid state as to the interiors, the case is this : knowledges are the means which open the way to behold things celestial and spiritual : by knowledges the way is opened for the internal man to flow into the external, in which are the recipient vessels, which are as many in number as are the knowledges of good and truth ; into these, as their vessels, celestial things enter by influx.

1459. Verse 10. *And there was a famine in the land ; and Abram went down into Egypt to sojourn there, because the famine was grievous in the land.* "There was a famine in the land," signifies, a scarcity of knowledges as yet with the Lord, when he was a child : "and Abram went down into Egypt to sojourn," signifies, instruction in knowledges from the Word ; Egypt is the science of knowledges. To sojourn is to be instructed : "because the famine was grievous in the land," signifies, much scarcity as to his external man.

1460. "And there was a famine in the land."—That this signifies a scarcity of knowledges as yet with the Lord, when he was a child, appears from what has been said above. Knowledges with man never come, in childhood, from the interior but from the objects of the senses, especially from hearing. For, as was said, there are in the external man recipient vessels, which are called things of the memory, and these are formed by knowledges, through the influx and aid of the internal man, as may be obvious to every one ; consequently, knowledges are learned and implanted in the memory, according to the influx of the internal man. So also with the Lord when a child, for he was born as other men are, and as other men received instruction : but with him, the interiors were celestial, which adapted the vessels that knowledges might be received, and that the knowledges might afterwards become vessels for the reception of the Divine. The interiors with him were Divine from Jehovah his father ; the exteriors were human from Mary his mother. Hence it may appear that with the Lord, equally as with other men, there was, in childhood, a scarcity of knowledges in his external man. That a famine

signifies a scarcity of knowledges, appears from the Word elsewhere ; as in Isaiah : “ They regard not the work of Jehovah, neither consider the operation of his hands ; therefore shall my people go into captivity, because there is no knowledge, and their glory shall be men of famine, and their multitude dried up with thirst,” v. 12, 13 : men of famine signify a scarcity of the knowledges of celestial things, a multitude dried up with thirst, a scarcity of the knowledges of spiritual things. In Jeremiah : “ They have lied against Jehovah, and said, It is not he ; neither shall evil come upon us ; neither shall we see sword nor famine : and the prophets shall become wind, and the word is not in them,” v. 12, 13 ; sword and famine signifying to be deprived of the knowledges of truth and good ; prophets denoting those who teach, in whom the word is not. That to be consumed with sword and famine is to be deprived of the knowledges of truth and good, and that they are expressions of devastation, the sword as to things spiritual, and famine as to things celestial, appears throughout the Word ; as Jer. xiv. 13, 14, 15, 16, 18 ; Lament. iv. 9 ; and in other places. So also in Ezekiel : “ And I will increase the famine upon you, and will break your staff of bread ; and I will send upon you famine, and the evil beast, and they shall bereave thee : and I will bring the sword upon thee,” v. 16, 17 : where famine signifies the deprivation of the knowledges of celestial things, or of the knowledges of good ; hence fables and evils. In David : “ Moreover he called for a famine upon the land ; he brake the whole staff of bread,” Ps. cv. 16 : to break the staff of bread, signifies, to be deprived of celestial food ; for the life of good spirits and of angels is supported by no other food, than by the knowledges of good and truth, and by goods and truths themselves : hence originates the signification of famine, and of bread, in the internal sense. Again : “ He satisfieth the longing soul, and filleth the famished soul with good,” Ps. cvii. 9 ; denoting those who desire knowledges. In Jeremiah : “ Lift up thy hands for the soul of thy young children, that faint by famine at the top of every street,” Lament. ii. 19 ; where famine denotes a want of knowledges, streets denote truths. In Ezekiel : “ They shall dwell securely, and none shall make them afraid ; and I will raise up for them a plant of renown, and they shall be no more consumed by famine in the land,” xxxiv. 28, 29 ; denoting, that they should be no longer destitute of the knowledges of good and truth. In John : “ They shall not hunger

any more, nor thirst any more," Rev. vii. 16 ; concerning the Lord's kingdom, where they are in abundance of all celestial knowledges and goods, signified by not hungering, and of all spiritual knowledges and truths, signified by not thirsting. In like manner the Lord said in John, "I am the bread of life ; he that cometh unto me shall never hunger, and he that believeth on me shall never thirst," vi. 35. So in Luke : "Blessed are ye that hunger now ; for ye shall be filled," vi. 21. Again : "He hath filled the hungry with good things," i. 53 ; concerning celestial goods and the knowledges of them. That a famine signifies a scarcity of knowledges, is plainly declared in Amos : "Behold the days come, saith the Lord Jehovih, that I will send a famine upon the land, not a famine of bread, nor a thirst for waters, but of hearing the words of Jehovah," viii. 11, 12.

1461. "And Abram went down into Egypt, to sojourn there."—That these words signify instruction in knowledges from the Word, appears from the signification of Egypt, and from the signification of sojourning. That Egypt signifies the science of knowledges, and that to sojourn signifies to be instructed, will be seen in what presently follows. That the Lord was instructed in childhood as other men are, appears from the passages in Luke adduced above, n. 1457 ; and also from what was said just above concerning the external man, which cannot be reduced to correspondence and concordance with the internal man otherwise than by knowledges. The external man is corporeal and sensual, and is not receptive of any thing celestial and spiritual, unless knowledges be implanted in it as in the ground ; in these things celestial may find their recipient vessels. But these knowledges must be from the Word. Knowledges from the Word are of such a nature as to be open for communication from the Lord himself ; for the Word itself is from the Lord through the heavens, and the life of the Lord is in all and every part of it, although this does not appear in its external form. Hence it may be manifest, that the Lord, in his childhood, would not imbibe any other knowledges than those of the Word, which to him was open, as was said, from Jehovah Himself, his Father, with whom he was to be united and become one ; and so much the more, because there is nothing said in the Word, which, in its inmosts, does not regard him, and which did not previously come from him : for the

Human was only an additament to His Divine, which was from eternity.

1462. That Egypt is the science of knowledges in respect to the Lord, but science in general in respect to all other men, may appear from its signification in the Word, abundantly spoken of above, particularly in n. 1164, 1165. For the Ancient Church was in Egypt, as in many other places, n. 1238, and when the church was there, sciences, above any thing else, there flourished, whence by Egypt is signified science. But after they became desirous to enter by sciences into the mysteries of faith, and thus from their own power to explore the truth of divine arcana, then they became addicted to magic, and by Egypt were signified scientifics which pervert, whence come falsities, and from these evils, as appears in Isaiah xix. 11. That by Egypt are signified useful sciences, thus here that science of knowledges which is capable of serving as recipient vessels for things celestial and spiritual, may appear from these passages in the Word: in Isaiah; "They have seduced Egypt the corner-stone of the tribes," xix. 13; where it is called the corner-stone of the tribes, as serving for a support to the things belonging to faith, which are signified by tribes. Again, in the same prophet: "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to Jehovah Zebaoth: in that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah; and it shall be for a sign and for a witness to Jehovah Zebaoth in the land of Egypt: for they shall cry unto Jehovah because of the oppressors, and he shall send them a Saviour and a prince, and he shall deliver them: and Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto Jehovah, and shall perform it; and Jehovah shall smite Egypt, he shall smite and heal it: and they shall return to Jehovah, and he shall be intreated of them, and shall heal them," xix. 18—22; speaking of Egypt in a good sense, to denote those who are in scientifics, or natural truths, which are the vessels of spiritual truths. Again, in the same prophet: "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve the Assyrians: in that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land, which Jehovah Zebaoth shall

bless, saying, Blessed be my people Egypt, and Assyria the work of my hands, and Israel mine inheritance," xix. 23—25 ; where by Egypt is signified the science of natural truths, by Assyria reason or things rational, and by Israel things spiritual, which succeed each other ; wherefore it is said, that in that day there shall be a highway from Egypt to Assyria, and Israel shall be the third with Egypt and with Assyria. In Ezekiel : " Fine linen in brodered-work from Egypt was thy spreading forth, that it might be to thee for a flag," xxvii. 7 ; concerning Tyre, by which is signified the possession of knowledges ; fine linen in brodered work denotes the truths of sciences which do service : scientifics, as belonging to the external man, ought to serve the internal. Again, in the same prophet : " Thus saith the Lord Jehovah : At the end of forty years I will gather Egypt from the people whither they were scattered, and I will bring again the captivity of Egypt," xxix. 13, 14 ; meaning the same as is often said concerning Judah and Israel, that they should be gathered from the people, and be brought back from captivity. In Zechariah : " And it shall come to pass, that whoso will not come up of the families of the earth unto Jerusalem to worship the King Jehovah Zebaoth, even upon them shall be no rain : and if the family of Egypt go not up, and come not," xiv. 17, 18 ; where Egypt also is used in a good sense, and has the same signification. That science, or human wisdom, is signified by Egypt, may appear likewise in Daniel, where the sciences of things celestial and spiritual are called " the treasures of gold and silver," also, " the precious things of Egypt," xi. 43. It is said also of Solomon, that his " wisdom excelled the wisdom of all the children of the east and all the wisdom of Egypt," 1 Kings iv. 30. The house built by Solomon for Pharaoh's daughter was representative of this alone, 1 Kings vii. 8. The Lord's being brought into Egypt when an infant, had no other signification than what is here signified by Abram ; it being also done that he might fulfil all things which were represented concerning him. The emigration of Jacob and of his sons into Egypt, represented nothing else, in the inmost sense, but the Lord's first instruction in knowledges from the Word ; as appears also from the following passages : Concerning the Lord it is thus written in Matthew : " The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word. When he

arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the prophet, saying, Out of Egypt have I called my son," ii. 13, 14, 15: of which it is thus written in Hosea: "When Israel was a child, then I loved him, and out of Egypt have I called my son," xi. 1; hence it appears that by the child Israel is meant the Lord, and that his instruction when a child is signified by these words, "Out of Egypt have I called my son." Again in the same prophet: "By a prophet Jehovah brought Israel out of Egypt, and by a prophet was he preserved," xii. 13, 14; where, in like manner, by Israel is meant the Lord; by a prophet is signified one that teaches, consequently, the doctrine of knowledges. So in David: "Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved. Thou hast brought a vine out of Egypt, thou hast cast out the nations, and planted it," Psalm lxxx. 7, 8; also concerning the Lord, who is called a vine out of Egypt, in respect to the knowledges in which he was instructed.

1463. That to sojourn is to be instructed, may appear from the signification of sojourning in the Word, as denoting to be instructed; the reason of which is this, because, in heaven, sojourning and migration, or procession from place to place, is nothing else but change of state; as was shown above, n. 1376, 1379: wherefore wherever departure, sojourning, and translation from place to place, are mentioned in the Word, nothing else is thereby suggested to the angels, than such change of state as occurs among them. Changes of state have respect both to the thoughts and the affections. Changes of state in respect to the thoughts are knowledges, which, in the world of spirits, are exhibited by instructions; which also was a reason why the men of the Most Ancient Church, as having communication with the angelic heaven, by sojourning had a perception only of instruction. So here, by Abram's going down into Egypt to sojourn, nothing else is signified but the instruction of the Lord. The like also is signified by Jacob and his sons going down into Egypt; as in Isaiah: "Thus saith the Lord Jehovah: My people went down into Egypt at the beginning to sojourn, and the Assyrian oppressed them for nought," lii. 4; where the Assyrian denotes reasonings. Hence, also, in the Jewish Church, they who were instructed were called sojourners that sojourn in the midst of them, concerning whom it was com-

manded that they should be treated in like manner as the home-born. *Exod. xii. 48, 49; Levit. xxiv. 22; Numb. xv. 13, 14, 15, 16, 26, 29; chap. xix. 10.* Of these it is thus written in *Ezekiel*: “Ye shall inherit this land according to the twelve tribes of Israel; and it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the sojourners that sojourn amongst you;—and they shall be unto you as born in the country amongst the children of Israel, they shall have inheritance with you among the tribes of Israel: and it shall come to pass that in what tribe the sojourner sojourneth, there shall ye give him his inheritance,” *xlvi. 21, 22, 23*; concerning the New Jerusalem, or kingdom of the Lord; where by sojourners that sojourn, are meant those who suffer themselves to be instructed, consequently the Gentiles: that they who are instructed are meant, appears from its being said, “In what tribe he sojourneth, there shall ye give him his inheritance;” tribes denote the things appertaining to faith. By sojourning also is signified somewhat similar to what is denoted by journeying and dwelling; by journeying are signified institutes and order of life, and by dwelling is signified living, concerning which see above, n. 1293: wherefore also the land of Canaan is called the land of the sojournings of Abraham, Isaac, and Jacob, *Gen. xxviii. 4; chap. xxxvi. 7; chap. xxxvii. 1; Exod. vi. 4*; and Jacob said to Pharaoh, “The days of the years of my sojournings are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their sojournings,” *Gen. xlvii. 9*; where sojourning signifies life and instructions.

1464. “Because the famine was grievous in the land.”—That this signifies much scarcity in his external man, appears from the signification of famine, spoken of above in this verse. The arcana here contained are too many to admit of a brief explication; the Lord had the power of learning beyond any other man; but as he was to be instructed in things celestial, previous to his instruction in things spiritual, in which respect he differed from other men, therefore this statement is made. A further reason is, because there was hereditary evil from the mother in his external man, against which he was to fight, and which he was to overcome; besides innumerable other reasons.

1465. Verse 11. *And it came to pass, when he drew nigh to come into Egypt, that he said unto Sarai his wife, Behold now,*

I know that thou art a beautiful woman to look upon. “And it came to pass, when he drew nigh to come into Egypt,” signifies, when he began to learn; Egypt, as was said, is the science of knowledges: “that he said unto Sarai his wife,” signifies, that thus he thought concerning truths to which things celestial were adjoined; Sarai as a wife is truth adjoined to the celestial things which were with the Lord: “Behold, now, I know that thou art a beautiful woman to look upon,” signifies, that truth from a celestial origin is delightful.

1466. “And it came to pass, when he drew nigh to come into Egypt.”—That this signifies, when he began to learn, appears from the signification of Egypt, as being the science of knowledges; of which when to draw nigh to is predicated, nothing else can be signified by it.

1467. That Egypt is the science of knowledges, appears from what was said and shown concerning Egypt at the preceding verse.

1468. “He said unto Sarai his wife.”—That this signifies, that thus he thought concerning truths to which things celestial are adjoined, appears from the signification of Sarai when she is called a wife. A wife, in the internal sense of the Word, signifies nothing else than truth conjoined with good, for the conjunction of truth with good is in all respects as a marriage. When mention is made in the Word of a husband, then the husband signifies good, and the wife truth; but when instead of husband the term man [*vir*] is applied, then the man signifies truth, and the wife good; and this is constantly in the Word; as was also said above, n. 915. In the present case, as Abram is named, Sarai his wife signifies truth; thus, to say unto Sarai his wife, signifies, so to think concerning truths with which things celestial are conjoined. It is a true historical, that Abram spake thus to his wife when he went into Egypt; but, as has been said, all the historicals of the Word are representative, and each expression is significative; and no other historicals are recorded, nor in any other order, nor other expressions used, than such as, in the internal sense, might express those arcana.

1469. That Sarai as a wife is truth adjoined to the celestial things which were with the Lord, appears from what has been just said concerning the signification of Sarai as a wife. The reason that it is called truth adjoined to things celestial, is, because all truth was previously with the Lord, the celestial having truth along with it, and the one being inseparable from

the other, as light is inseparable from flame ; but it was hidden in his internal man, which was Divine. The scientifics and knowledges which he learned, are not truths, but are only recipient vessels ; as whatever is contained in a man's memory is any thing but truth, though it is called so : but truth resides therein, as in its vessels. These vessels were to be formed by the Lord, or rather opened, by instruction in knowledges from the Word, not only that things celestial might be insinuated therein, but that they likewise might become celestial, and thus Divine ; for the Lord joined the Divine Essence to the Human, that his human attributes might also become Divine.

1470. "Behold now I know that thou art a beautiful woman to look upon."—That this signifies, that truth from a celestial origin is delightful, may appear from the signification of a woman beautiful to look upon. All truth which is celestial, or which is produced from the celestial, is happy in the internal man, and delightful in the external ; and with the celestial angels is so perceived. But it is altogether otherwise when it is not from a celestial origin. There are two kinds of happiness in the internal man, to which correspond two kinds of delight in the external man ; the one is that of good, and the other of truth : celestial happiness and delight are of good, spiritual happiness and delight are of truth. It is also known, that truth itself brings with it happiness and delight ; but these are essentially such only when the truth is from the celestial. Hence truth itself also becomes celestial, and is called celestial truth ; and is comparatively like the light of the sun in the time of spring, which in its bosom contains heat, from which all things on the earth vegetate, and are as it were animated. This celestial truth is the very principle of beauty, or is beauty itself, and it is this truth which is here called a woman beautiful to look upon. The further arcana involved in these words will appear from what follows.

1471. Verse 12. *And it will come to pass, when the Egyptians see thee, that they will say, This is his wife : and they will kill me, and will save thee alive.* "And it shall come to pass, when the Egyptians see thee," signifies the science of knowledges, which is described as to its quality, when celestial knowledges are seen thereby : "They will say, 'This is his wife,'" signifies, that they will call them celestial : "and they will kill me, and will save thee alive," signifies, that they would not regard things celestial, but only the mere knowledges, which they would take possession of, and carry off.

1472. "And it shall come to pass when the Egyptians see thee."—That this signifies the science of knowledges, which is described as to its quality, when celestial knowledges are seen thereby, may appear from the signification of Egypt, as being the science of knowledges, as was shown above. Hence may appear what is signified by, "When the Egyptians see," viz. that the science of knowledges is of such a quality as is described in this verse. The science of knowledges is thus circumstanced; and it is something natural which is in it, which is discoverable even in children when they first begin to learn; namely, that the deeper things are, so much the more they desire to learn them, and when they are told of things celestial and divine, their desire increases: but this is a natural delight, and arises from a lust belonging to the external man. This lust, with some, produces this effect, that they place delight in the science of knowledges, without any other end; whereas the science of knowledges is only a somewhat instrumental for the sake of use, viz. that knowledges may serve as vessels for things celestial and spiritual; and when they are thus serviceable, they are then first of use, and receive their delight from use. It may appear plain to every attentive observer, that the science of knowledges is in itself for no other end, than that man may become rational, and thereby spiritual, and at length celestial, and that by means of knowledges his external man may be adjoined to the internal: when this is the case, then man is in use itself, for the internal man regards nothing but use. For this end also the Lord insinuates the delight which is perceived by children and young persons in the sciences. But when man begins to place delight in mere science, he is then influenced by corporeal lust, and in proportion as he is so influenced, or places his delight in mere science, he removes himself from the celestial, and his scientifics become closed towards the Lord, and are rendered material; but in proportion as scientifics are acquired with a view to use, whether for the sake of human society, or the Lord's Church on earth, or his kingdom in heaven, and more especially, for the Lord's sake, they are more opened towards the Lord, and become spiritual; wherefore also the angels, who are in the science of all knowledges, and that in such a manner, that scarce a thousandth part can be unfolded to man's apprehension, yet esteem knowledges as nothing in comparison with use. Hence may appear what is signified by these words, "When the Egyptians see thee, they will say, This is his wife, and

they will kill me, and will save thee alive." As this was known to the Lord when a child, and he thus thought concerning it, therefore these things were said, signifying, that if he should be led away by the mere lust of the science of knowledges, science would be of such a quality, that it would no longer regard things celestial, but only the knowledges which the lust of science would seize upon. Much more follows on this subject.

1473. "They will say, This is his wife."—That by these words is signified that they will call them celestial, appears from the signification of wife, as being truth adjoined to things celestial; hence, "This is his wife," denotes that it is celestial.

1474. "And they will kill me, and will save thee alive."—That these words signify that they would not regard things celestial, but only mere knowledges, appears from what has been just said.

Verse 13. *Say, I pray thee, thou art my sister; that it may be well with me for thy sake, and that my soul may live because of thee.* "Say, I pray thee, thou art my sister," signifies intellectual truth, which is a sister: "that it may be well with me for thy sake," signifies, that thus the celestial could not be violated: "and that my soul may live because of thee," signifies, that thus the celestial might be saved.

1475. "Say, I pray thee, thou art my sister."—That by these words is signified intellectual truth, which is a sister, may appear from the signification of a sister, as being intellectual truth, when celestial truth is a wife; concerning which its signification more will be said hereafter. The case herein is this: Science is of such a nature, that it desires nothing more than to obtrude itself into things celestial, and to explore them; but this is contrary to order, for thus it violates things celestial. Order itself is that the celestial, by means of the spiritual, should insert itself into the rational, and thus into the scientific, and adapt each to itself: and unless this order be observed, it is impossible to acquire wisdom. Here also are contained these arcana, viz. how the Lord was instructed by his Father according to all order, and thus how his external man was conjoined to the internal; that is, how his external man, in like manner as the internal, was made Divine, by which, as to each essence, he was Jehovah. This was effected by knowledges, which are the means (*media*). Without knowledges as means, the external man cannot even become man.

1476. "That it may be well with me for thy sake."—That this signifies, that thus the celestial could not be violated, appears from what was said above. For order, as was just said, is that the celestial should flow into the spiritual, the spiritual into the rational, and this into the scientific: when this order takes place, then the spiritual is adapted by the celestial, the rational by the spiritual, and the scientific by the rational; and then the scientific in general becomes the ultimate recipient vessel; or, what is the same, scientifics in their distinct species and particulars become the ultimate vessels, corresponding with the rationals, whilst things rational correspond with things spiritual, and things spiritual with things celestial. When this order prevails, then the celestial cannot be violated, which otherwise is violated. As the subject here treated of in the internal sense is the Lord's instruction, therefore the manner of its progress is here described.

1477. "That my soul may live because of thee."—That this signifies, that thus the celestial might be saved, may appear from the signification of the soul, as being what is celestial, for this is the soul itself, because it is the very life; whence appears what is signified by these words, "That my soul may live because of thee." It will appear from what follows, that things celestial or divine were not adjoined to the Lord, so as to make one essence, before he endured temptations, and thereby expelled hereditary evil derived from the mother. It is described here and in the following verses, how, in the mean time, the celestial itself was not violated, but saved.

1478. Verse 14. *And it came to pass, when Abram came into Egypt, that the Egyptians saw the woman, that she was very beautiful.* "And it came to pass, when Abram came into Egypt," signifies, when the Lord began to be instructed: "that the Egyptians saw the woman, that she was very beautiful," signifies the science of knowledges, that it is of such a nature as to be very pleasing to itself.

1479. "And it came to pass, when Abram came into Egypt."—That these words signify, when the Lord began to be instructed, appears from the representation of Abram, as being in the internal sense, the Lord when a child; and from the signification of Egypt, as being the science of knowledges, according to what was shown above, at verse 10 of this chapter. Hence it appears, that to come into Egypt is to be instructed.

1480. "That the Egyptians saw the woman, that she was very beautiful."—That this signifies the science of knowledges, that it is very pleasing to itself, appears from the remark above, at verse 11, that such is the nature of science in childhood: for it is, as it were, innate in science (because to be so affected by it is innate in man) first of all to please for no other end than for the sake of knowing. Such is every man's nature: his spirit is greatly delighted with knowing, insomuch that it almost seems of all things most desirable; it is his food whereby he is supported and refreshed, as is the external man by terrestrial food. This food, which is that of his spirit, is communicated to his external man, to the end that the external man may be adapted to the internal. But the different kinds of food succeed each other according to the following order. Celestial food is every good of love and charity from the Lord; spiritual food is every truth of faith; on these kinds of food the angels live. From these exists a food, which is also celestial and spiritual, but of an inferior angelic nature, on which live angelic spirits. From this again exists a food celestial and spiritual still inferior, which is that of reason, and thence of science; on this live good spirits. Lastly comes corporeal food, which is proper to man whilst he lives in the body. These kinds of food correspond with each other in a wonderful manner. Hence also it is plain, why and how science is very pleasing to itself, for it is circumstanced like the appetite and taste: wherefore also the act of eating with man corresponds with scientifics in the world of spirits, and appetite and taste correspond with the desire of sciences; as has been made evident to me from experience, concerning which, by the divine mercy of the Lord, more hereafter.

1481. Verse 15. *And the princes of Pharaoh saw her, and they commended her to Pharaoh. And the woman was taken to Pharaoh's house.* "The princes of Pharaoh saw her," signifies primary precepts, which are the princes of Pharaoh: "and they commended her to Pharaoh," signifies that they were pleasing; "And the woman was taken to Pharaoh's house," signifies, that they engaged the desire of the mind.

1482. "And the princes of Pharaoh saw her."—That these words signify primary precepts, which are the princes of Pharaoh, appears from the signification of princes and of Pharaoh. Princes, in the Word, both in its historical and prophetic parts, signify those things which are primary; and Pharaoh signifies

the same as Egypt : and, in the present case, Egypt or Pharaoh are to be understood in the best sense, because they are predicated of the science of knowledges, which the Lord first imbibed in childhood. That these primary precepts were from the Word, appears from the signification of these words in their internal sense. That by Pharaoh, in the Word, is signified the same as by Egypt in general, might be proved from many passages ; as also, that by the kings of other kingdoms when named, are meant the same things as by the names of the kingdoms. But by princes are meant those things that are primary therein ; as in Isaiah : “ The princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish : how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings ?—The princes of Zoan are become fools, the princes of Noph are deceived,” xix. 11, 13 ; where the princes of Zoan and the wise counsellors of Pharaoh denote primary scientifics ; and as wisdom originally flourished in Egypt, as was said above, therefore Pharaoh is called the son of the wise, the son of ancient kings. Thus, also, in many other parts of the Word, princes stand for things primary.

1483. That by “ they commended her to Pharaoh,” is signified, that they were pleasing, may appear without explication.

1484. “ And the woman was taken to Pharaoh’s house.”—That this signifies, that they captivated the mind, may appear from the signification of a woman, and from the signification of a house. A woman signifies truth, and, in the present case, the truth which is in sciences, with the delights of which the Lord was taken in childhood. The delights of truth are those which come from intellectual truth, which is signified by a sister. A house signifies those things which appertain to man, especially which appertain to his will, as was shown above, n. 710 : in the present case, therefore, it signifies the things appertaining to the mind, or to the affection of knowing and learning.

1484. Verse 16. *And he intreated Abram well for her sake. And he had flocks and herds, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.* “ He intreated Abram well for her sake,” signifies, that scientifics were multiplied with the Lord : “ and he had flocks and herds, and he-asses, and men-servants, and maid-servants, and she-asses, and camels,” signifies, all things in general appertaining to scientifics.

1485. “ And he intreated Abram well for her sake,”—that it signifies the multiplication of scientifics with the Lord,

appears from the signification of intreating well, as being to enrich. It is predicated of science, which is signified by Pharaoh, that it intreated Abram well, that is, the Lord when a child; and this for her sake, that is, for the sake of intellectual truth, which he desired: the desire of truth was that from which the enriching came.

1486. "And he had flocks and herds, and he-asses, and men-servants, and maid-servants, and she-asses, and camels."—That this signifies all things in general appertaining to scientifics, appears from the signification of all these in the Word. But it would be tedious to show what is signified by each in particular; as what by flocks and herds, what by he-asses and men-servants, what by maid-servants and she-asses, and what by camels: every one has its peculiar signification, and in general they signify all things belonging to the science of knowledges, and to scientifics. Scientifics, considered in themselves, are he-asses and men-servants; their pleasures are maid-servants and she-asses; camels are general instruments of service; flocks and herds, are possessions: this is their signification throughout the Word. All things whatever appertaining to the external man are nothing else than instruments of service, that is, they are given to serve the internal man. So with all scientifics, which belong solely to the external man; for they are procured from terrestrial and worldly objects by means of the faculties of sense, that they may serve the interior or rational man, the rational man the spiritual, the spiritual the celestial, and the celestial the Lord: thus they are mutually subordinate to each other, as exterior things are subordinate to interior; and thus all and every thing, according to order, is subordinate to the Lord. Scientifics, therefore, are the last and outermost things, in which are terminated those which are interior in order; and being the last and outermost, they are more than others instruments of service. Every one may see to what purposes scientifics may serve, if he reflects, or inquires with himself, for what use they were designed; and whilst he thus reflects on their use, he may also comprehend the quality of their use. Every scientific is for the sake of some use, and this is its service.

Verse 17. *And Jehovah smote Pharaoh with great plagues, and his house, because of Sarai, Abram's wife.* "Jehovah smote Pharaoh with great plagues," signifies, that scientifics were destroyed: "and his house," signifies, what he had collected together: "because of Sarai, Abram's wife," signifies, because of truth which was to be adjoined to the celestial.

1487. "And Jehovah smote Pharaoh with great plagues,"—that it signifies that scientifics were destroyed, appears from the signification of Pharaoh, as being science in general, consequently scientifics, which are the things of science; and from the signification of smiting with plagues, as being to destroy. This is the case with scientifics: they are procured in childhood with no other end than that of knowing; and, with the Lord, they were procured from the delights and affection of truth. The scientifics which are procured in childhood are of many kinds, but they are disposed by the Lord into order, that they may serve to some use; first by supplying the capacity of thinking, afterwards to be of use by means of thought, and lastly, that uses may be effected, that is, that the very life of man may consist in use, and may be a life of uses. These uses are accomplished by the scientifics which man imbibes in childhood; without them the external man cannot be conjoined with the internal, and become together with it a form of use. When man becomes a use, that is, when all his thoughts originate in use as their end, and he does all things for the sake of use (if not by manifest reflection, yet by tacit reflection from a disposition thence acquired), then the scientifics which had served to promote the first use, that he might become rational, are destroyed, because they no longer are subservient to that purpose; and so in other cases. This is what is meant here, by Jehovah's smiting Pharaoh with great plagues.

1488. "And his house."—That these words signify, what he had collected together, may appear from the signification of a house, as denoting, in the present case, the scientifics which are collected together. To collect scientifics, and by them to raise and build up the external man, are operations not unlike the building of a house; wherefore, also, such things are signified throughout the Word by building, and by building houses; as in Isaiah: "Behold, I create new heavens and a new earth.—They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them: they shall not build and another inhabit," lxxv. 17, 21, 22: houses here signify where there are wisdom and intelligence, consequently, where there are the knowledges of good and truth; for the subject treated of is the Lord's kingdom, viz. concerning new heavens and a new earth. In Jeremiah: "Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them," xxix. 5; in a like sense. In David: "Blessed is the man that

feareth Jehovah, that delighteth greatly in his commandments:—wealth and riches shall be in his house; and his righteousness endureth for ever,” Psalm cxii. 1. 3; where wealth and riches signify the wealth and riches of wisdom and intelligence, consequently knowledges; which are in his house, that is, appertaining to him. House is used in a contrary sense, in Zephaniah: “I will visit upon them that say in their heart, Jehovah will not do good, and will not do evil. Therefore their wealth shall become a booty, and their houses a desolation: they shall also build houses, but shall not inhabit them, and they shall plant vineyards, but shall not drink the wine thereof,” i. 12, 13. In Haggai: “Go up to the mountain, and bring wood, and build the house. Ye looked for much, and, lo, it came to little; and when ye brought it into the house, I did blow it away. Why? saith Jehovah of hosts. Because of my house, that is waste, and ye run every one unto his own house. Therefore are the heavens over you stayed from dew,” i. 8, 9, 10; where houses denote scientifics, by means of which, with the help of reasoning, are formed fables. In Isaiah: “Wo unto them that join house to house, that lay field to field, till there be no place, and ye dwell alone in the midst of the earth. Many houses shall be desolate, even great and fair without inhabitant,” v. 8, 9: where houses also denote scientifics, by means of which falsities are produced. In Amos: “Behold, Jehovah commandeth, and he will smite the great house with breaches, and the little house with clefts. Shall horses run upon the rock? will one plough there with oxen? for ye have turned judgment into gall, and the fruit of justice into wormwood,” vi. 11, 12; where, in like manner, houses denote falses and evils thence derived: horses denote reasoning judgment denotes truths, which are turned into gall; and the fruit of justice denotes goods, which are turned into wormwood. Thus, throughout the Word, houses are mentioned to signify human minds, in which there ought to be intelligence and wisdom. In the present case, the house of Pharaoh denote scientifics by means of which is intelligence, and thus wisdom. The like was signified also by the house which Solomon built for Pharaoh’s daughter, 1 Kings vii. 8, and the subsequent verses. Since houses denote minds, in which are intelligence and wisdom, and to which appertain affections which belong to the will, the term “house” in the Word, is of extensive signification; but what it signifies in particular, may appear from the subjects in relation to which the mention of it occurs. Man himself is also called a house.

1489. "Because of Sarai, Abram's wife."—That these words signify, because of truth to be adjoined to the celestial, appears from the signification of a wife, consequently of Sarai a wife, as denoting truth to be adjoined to the celestial, see verse 12. The case herein is this: Unless the scientifics, which had been useful in childhood to the formation of the rational man, are destroyed, so as to be as nothing, truth can never be conjoined to the celestial. Those first scientifics are for the most part earthly, corporeal, and worldly: notwithstanding the precepts which a child imbibes are divine, he still has no other idea of them than what is derived from such scientifics; wherefore, so long as those lowest scientifics, from which his ideas are derived, adhere, his mind is incapable of elevation. The case was the same with the Lord, since he was born like another man, and was to be instructed like another man, but according to divine order, which is such as has been described. In what is here related concerning Abram in Egypt, the divine order is described according to which the external man is conjoined with the internal in the Lord, that the external also might become divine.

1490. Verse 18. *And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she is thy wife?* "And Pharaoh called Abram," signifies, that the Lord recollected "and said, What is this that thou hast done unto me," signifies, that he was grieved: "Why didst thou not tell me that she is thy wife," signifies, when he knew that he ought to have no other truth than such as was to be conjoined with the celestial.

1491. "And Pharaoh called Abram,"—that this signifies, that the Lord recollected, may appear from the signification of Pharaoh, as being science. The science itself or the scientifics, which the Lord imbibed when a child, are here called Pharaoh, consequently it is science itself which thus addresses the Lord; or, it is Jehovah by means of science. Hence it is plain, that these words signify that the Lord recollected. Observation comes by science, thus by Pharaoh, by whom science is signified, as was said.

1492. "And said, What is this that thou hast done."—That these words signify, that he was grieved, may appear from the indignation with which they are spoken; the sorrow thence arising is thus expressed. The internal sense is such, that the affection which lies concealed in the words is that constitutes

it; and the words of the letter are not attended to, but are as if they were not. The affection contained in these words is the indignation, as it were, of science, and a sorrow felt by the Lord, and felt, in fact, on this account, that the scientifics should be thus destroyed, which he had imbibed with satisfaction and delight. The case, in this respect, is as with little children, who, when they love any thing which their parents see is hurtful to them, and it is taken away from them, are afflicted with grief.

1493. "Why didst thou not tell me that she is thy wife?"—That these words signify, that he ought to have no other truth than such as was to be conjoined with the celestial, appears from the signification of a wife, as being truth which was to be conjoined with the celestial, concerning which see above, verse 12. A description is here given, as already stated, of the order by which the Lord proceeded to intelligence, and thereby to wisdom, that he might wholly become wisdom itself, and might become this as to his Human Essence, as he was as to his Divine Essence.

1494. Verse 19. *Why saidst thou, she is my sister? so I might have taken her to me for a woman. And now, behold thy wife: take her, and go thy way.* "Why saidst thou, She is my sister," signifies, that he then knew no other than that he should have intellectual truth: "so I might have taken her to me for a woman," signifies, that thus he might have violated the truth which was to be conjoined to the celestial. "And now, behold thy wife; take her, and go thy way," signifies, that truth should be conjoined with the celestial.

1495. "Why saidst thou, she is my sister."—That these words signify, that he then knew no other than that he should have intellectual truth, appears from the signification of a sister, as being intellectual truth, and also from his having so said, as appears from verse 13; which was done for the end that the celestial might not be violated, but might be saved. Hence it is evident, that the Lord in his childhood, when he imbibed scientifics, at first knew no otherwise than that they were for the intellectual man, or that he might from them know truths; but it was afterwards discovered, that they were for his attainment to things celestial; and the reason of this was, that celestial things might not be violated, but might be saved. In the course of man's instruction, the progression is from scientifics to rational truths, next to intellectual truths, and lastly to celestial

truths, which are here signified by a wife. If this progression be made from scientifics and rational truths to truths celestial, without the mediation of intellectual truths, the celestial is violated; for there can be no connexion of rational truths, which are derived from scientifics, with celestial truths, except by intellectual truths, which are mediums. What celestial truths are, and what intellectual truths, will be seen presently. For the better understanding of this subject, something is to be said concerning order. Order is, that the celestial should flow into the spiritual, and adapt it to itself; that the spiritual should thus flow into the rational, and adapt it to itself; and that the rational should thus flow into the scientific, and adapt it in like manner. But in the course of man's instruction in childhood, such an order does indeed exist, but it appears otherwise, viz. as if the progression were from scientifics to things rational, from these to things spiritual, and so at last to things celestial. The reason of this appearance is, because it is thus that the way is to be opened to things celestial, which are the inmost. All instruction is only an opening of this way; and as the way is opened, or what is the same, as the vessels are opened, influx takes place according to the above-mentioned order; that is, things rational flow from celestial-spiritual things, celestial-spiritual things flow into things rational, and celestial things into things celestial-spiritual. Celestial things continually present themselves, and also prepare and form for themselves vessels, which are opened: which may likewise appear from this, that both the scientific and the rational in themselves are dead, and that the appearance of life in them is owing to the continual influx of interior life. This may be manifest to every one from his thought and his faculty of judging, in which lie concealed all the arcana of analytical art and science, which are so numerous, that it is not possible to explore the ten thousandth part of them. These exist, not only in adult man, but also in children, all whose thoughts, with all their speech thence derived, are full of such arcana; although man, even the most learned, is ignorant of it; and this would be impossible, unless the celestial and spiritual things which are within, were present, flowed in, and produced all those effects.

1496. "So I might have taken her to me for a woman."—That this signifies, that thus might have been violated the truth which was to be conjoined to the celestial, may appear from what has been just now said, and also from what was said

above at verse 13. With respect to truth being to be conjoined to the celestial, the case is this. Truth considered in itself, as it is learnt from childhood, is nothing else but a fit vessel into which the celestial may be insinuated. Truth has not any life from itself, but from the celestial which flows into it. The celestial is love and charity, and all truth is thence ; and because all truth is thence, it is nothing else but a kind of vessel. Truths themselves are also thus clearly presented to view in the other life ; but there they are not regarded merely because they are truths, but from the life contained in them, that is, from the celestial things, which are of love and charity, in the truths : by virtue of these, truths become celestial, and are called celestial truths. Hence it may now appear what intellectual truth is, and also, that intellectual truth opened the way to things celestial with the Lord. There is a difference between scientific truth, rational truth, and intellectual truth, and they succeed each other : scientific truth is of science ; rational truth is scientific truth confirmed by reason ; intellectual truth is joined with an internal perception that it is so. This was with the Lord in childhood, and in him opened the way to things celestial.

1497. “ And now, behold thy wife ; take her, and go thy way.”—That this signifies, that truth should be conjoined with the celestial, appears from the signification of a wife, as being truth that is to be conjoined to the celestial ; as was shown above, at verses 11 and 12, and as appears also from what has been now said.

1498. Verse 20. *And Pharaoh commanded his men concerning him ; and they sent him away, and his wife, and all that he had.* “ And Pharaoh commanded his men concerning him, and they sent him away,” signifies, that scientifics left the Lord : “ and his wife,” signifies, that truths were conjoined to celestial things : “ and all that he had,” signifies, all things that appertained to celestial truths.

1499. “ And Pharaoh commanded his men concerning him.”—That this signifies, that scientifics left the Lord, appears from the signification of Pharaoh, as being science ; and also from the signification of men, as being intellectuals, according to what was shown above, n. 158. In the present case, being predicated of Pharaoh, or science, men signify things suitable to that subject. With respect to scientifics leaving the Lord, the case is this : when things celestial are conjoined with intellectual

truths, and these truths become celestial, then all things which are empty are dissipated of themselves : this the celestial always carries with it.

1500. "And his wife."—That this signifies truths conjoined with things celestial, viz. that scientifics left those truths, appears from the signification of a wife, as being truth conjoined with the celestial, concerning which see above ; it appears also from what has just been said. Empty scientifics leave things celestial, as vain things are wont to leave wisdom ; they are like crustaceous or scaly substances, which separate themselves of their own accord.

1501. "And all that he had."—That these words signify, all things appertaining to celestial truths, follows as a consequence.

1502. Hence then it appears, that the sojourning of Abram in Egypt represents and signifies nothing else than the Lord, and in fact his instruction in childhood. This is confirmed also by what is said in Hosea : "Out of Egypt have I called my son," xi. 1 ; Matt. ii. 15 ; and further, by what is said in Moses : "The dwelling of the children of Israel, who dwelt in Egypt, was four hundred and thirty years : and it came to pass at the end of four hundred and thirty years, even the self-same day it came to pass, that all the armies of Jehovah went forth out of the land of Egypt," Exod. xii. 40, 41 ; which years were not from the entrance of Jacob into Egypt, but from the sojourning of Abram in Egypt, from which time four hundred and thirty years had passed : thus by the Son called out of Egypt, in Hosea, xi. 1, is signified, in the internal sense, the Lord : and it is further proved by this fact, that by Egypt, in the Word, is signified nothing else than science, as was shown, n. 1164, 1165, 1462. That these arcana are here contained, may appear also from this, that similar things are related of Abram, when he sojourned in Philistæa, viz. that he called his wife his sister, Gen. xx. 1 to end ; and likewise of Isaac, when he sojourned in Philistæa, when he also called his wife his sister, Gen. xxvi. 6 to 13 ; which things would never have been related in the Word, and nearly with similar circumstances, unless these arcana had lain concealed in them : besides that it is the Word of the Lord, which can by no means have any life, unless it contain an internal sense which has respect to him. The arcana which lie concealed in this relation, and also in that concerning Abram and Isaac in Philistæa, relate to the manner

in which the Human Essence of the Lord was conjoined to his Divine Essence, or what is the same, how the Lord as to his Human Essence also, became Jehovah; and that this process commenced from his childhood; which commencement is the subject here treated of. Moreover, these particulars involve more arcana than man is capable of believing; and those which can be told are so few as scarcely to be any thing. Beside most profound arcana concerning the Lord, they also involve arcana relating to the instruction and regeneration of man, in order to his becoming celestial; and also relating to his instruction and regeneration in order to his becoming spiritual; and this not only in relation to man in particular, but also to the church in general. They further involve arcana concerning the instruction of infants in heaven; in short, concerning the instruction of all who become images and likenesses of the Lord. These arcana do not at all appear in the literal sense, by reason that the historicals intervene and cause darkness; but they appear in the internal sense.

CONTINUATION CONCERNING PERCEPTIONS; AND CONCERNING SPHERES IN THE OTHER LIFE.

1504. It has been already stated, that in the other life the character of every one is known at his first approach, whether he speak, or not; from which circumstance it is obvious, that the interiors of man are in a certain unknown activity, by which the character of a spirit is perceivable. That this is the case might appear from this consideration, that the sphere of such activity not only extends itself to a distance, but is also at times, when the Lord permits, made manifest to the senses by various methods.

1505. I have likewise been informed how those spheres are procured which are made so sensible in the other life. To give some idea of this, let there be for example one who has conceived a high opinion of himself, and of his own excellence, compared with others; he at length contracts such a habit, and, as it were, such a nature, that whithersoever he goes, and whenever he sees or converses with other persons, his attention is fixed on himself. This he at first manifestly perceives; but afterwards he does it without taking notice of it: still however the same thing prevails, both in all the particulars of his affection and thought, and in all the particulars of his behavior and conversation. This is discernible even amongst men, who can perceive it in others. Such is

the nature of that which causes a sphere in the other life; and there it is perceptible, yet only at such times as the Lord permits. So it is with other affections: wherefore there are as many spheres as there are affections, and compounds of affections, which are innumerable. The sphere of a spirit is, as it were, his image extended without him, and is indeed the image of all things appertaining to him. But what is exhibited visibly or perceptibly in the world of spirits, is only a something general: its quality, however, as to its particulars, is discerned in heaven; but its quality as to its particulars of particulars, no one knows but the Lord alone.

1506. In order to the better understanding of the nature of spheres, it is permitted to adduce certain things from experience. A certain spirit, with whom I was acquainted, and had conversed, during his life in the body, appeared frequently afterwards amongst the wicked: and, by reason of the high opinion he entertained of himself, he had procured to himself a sphere of excellence in comparison with others; in consequence of which, other spirits suddenly fled away, so that none appeared but himself alone, who then filled the whole circumbient sphere, which was a sphere of self-regard. Presently, being forsaken also by his associates, he fell into another state; for if any one in the other life be abandoned by the society in which he is, he becomes at first, as it were, half dead, his life being then sustained only by an influx of heaven into his interiors. He then began to bemoan himself, and to be tormented. It was declared afterwards by the other spirits, that they could not endure his presence, because he wished to be greater than others. At length, being associated with others, he was raised up on high, and thus it seemed to him as if he alone governed the universe: to such a height of arrogance does self-love swell when left to itself. He was afterwards cast down amongst the infernals. Such is the lot which awaits those who think themselves greater than others. Self-love, more than any other love, is contrary to mutual love, which is the life of heaven.

1507. There was a certain spirit, who, during his life in the body, seemed to himself to be great and wise in comparison with others; in other respects he was well-disposed, and not so much given to despise others in comparison with himself; but being of high birth, he had contracted a sphere of pre-eminence and authority. This spirit came to me, and for a long time said nothing, but I perceived that he was encompassed about as it were with a mist, which proceeding from him began to overspread the associate spirits; at which they began to be distressed. Upon this they spoke with me, and said, that they could not on any account bear his approach, being deprived of all their liberty, and as if they did not dare even to speak. He also began to speak, and entered into conversation with them, calling them his sons, and at times instructing them, but in the spirit of authority which he had con-

tracted. Hence it appeared what is the quality of the sphere of authority in the other life.

1508. It has been given me frequently to observe, that such as had been endowed with high rank in the world, could not avoid contracting from it a sphere of authority, and therefore could not conceal or reject it in the other life. In such of them as have been endowed with faith and charity, the sphere of authority is wonderfully conjoined with a sphere of goodness, so as not to be troublesome to any one; nay, a species of corresponding subordination is also yielded them by well-behaved spirits. Such, however, have not a sphere of rule and dominion, but only a natural sphere in consequence of their high birth; which in process of time they put off, because they are good, and take pains to divest themselves of it.

1509. There were with me for some days certain spirits, who, during their life in the world, had paid no regard to the good of society, but only to themselves, being unfit for offices in the state, and having no end but to live sumptuously, to be clothed splendidly, or to accumulate wealth, practising various deceptive pretences and modes of insinuation, by flattery and affecting a regard to duty, merely with a view to appearance, and that they might obtain the management of the revenue of their sovereign, whilst they looked down with contempt on all those who were seriously occupied with the business of their employments. It was perceived that they had been courtiers. Their sphere was of such a nature as to deprive me of all application, and to make it so irksome to me to do or think any thing serious, true, and good, that at length I scarce knew what to do. Such, when they come amongst other spirits, induce on them the same listlessness. In the other life they are useless members, and are rejected whithersoever they go.

1510. Every spirit, and still more every society of spirits, has its own sphere proceeding from the principles and persuasions imbibed, which is a sphere of those principles and persuasions. Evil genii have a sphere of lusts. The sphere of principles and persuasions is such, that, when it acts upon another, it causes truths to appear like falses, and calls forth all sorts of confirmatory arguments, so as to induce the belief that things false are true, and that things evil are good. Hence it may appear, how easily man may be confirmed in falses and evils, unless he believe the truths which are from the Lord. Such spheres have a greater density according to the nature of the falses. These spheres can in no respect accord with the spheres of spirits who are in truths; if they approximate each other, there arises a conflict; if, by permission, the sphere of the false prevails, the good come into temptation, and into anxiety. There was perceived also a sphere of incredulity, which is of such a nature, that the spirits from whom it proceeds believe nothing which is told them, and scarcely

what is exhibited to their view. Also a sphere of those who believe nothing but what they comprehend by the bodily senses. There also appeared to me a certain spirit, in a darkish habit, sitting at a mill, and as it were grinding corn, and beside him there appeared small mirrors; I saw afterwards some produced by phantasy, but which were of an airy nature. I wondered who he was; but he came to me and said, that he was the person who sat at the mill, and that he had an idea that all and single things were merely phantasies, and that nothing real existed. Wherefore he was reduced to the state here described.

1511. It has been made known to me by much experience, and with such certainty as to admit of no doubt, that the spirits who are in falses, enter by influx into the thoughts, and induce a persuasion as if what is false were truth, so that there is no possibility of its appearing otherwise, and this by reason of their sphere. In like manner genii, who are in evils, enter thus by influx into the will, and effect altogether as if evil were good, so that there is no possibility of its being perceived otherwise, and this also by reason of their sphere. It has been granted me a thousand times over to perceive manifestly the influx both of the former and of the latter, and also from whom it proceeded, and in what manner the angels from the Lord removed it, with a variety of circumstances which cannot be particularly declared. Hence it was made evident to me, with such certainty that nothing can be more certain, whence come the falses and evils in man; and that from principles of the false and from lusts of evil, proceed such spheres, which remain after the life of the body, and manifest themselves so evidently.

1512. The spheres of phantasies, when they are rendered visible, appear like mists, more or less dense, according to the quality of the phantasy. There is a certain misty rock under the left foot, beneath which dwell the Antediluvians: that mistiness arises from their phantasies, and thereby they are kept in a state of separation from all others in the other life. From those who have lived in hatred and revenge, there exhale such spheres as cause fainting and excite vomiting. Such spheres are, as it were, imbued with poison: and it is usual to examine the degree of their poison and density by a kind of bands of a dull azure color; for as these vanish and disappear, the sphere also is diminished.

1513. A certain one of those spirits who are called lukewarm came to me, behaving himself like a sincere penitent, nor did I discover his deceitfulness, although I thought that he was practising concealment. But the spirits said, that they could not endure his presence, and that they felt themselves affected as men are when excited to vomit, and that he was of the number of those who were to be spewed out.* He afterwards talked most profanely,

* See Rev. chap. iii. 16, where speaking of the *lukewarm*, the Lord saith, "I will spew thee out of my mouth." Tr.

nor could he desist, notwithstanding many admonitions not to speak thus.

1514. Spheres are also rendered sensible by odors, which spirits have a more exquisite perception of than men; for, what is wonderful, odors correspond with spheres. They who have indulged themselves in dissimulation, and have contracted a nature thence, when their sphere is changed into an odor, it is like the stench of vomiting. Such as have studied the art of eloquence, with no other view than to gain themselves admiration, when their sphere is made odoriferous, it is like the smell of burnt bread. Where men have indulged in mere sensual pleasures, and have lived in no charity and faith, the odor of their sphere is like that of excrement. The case is the same with those who have passed their lives in adulteries; but the odor of these is still more offensive. Where men have lived in violent hatred, revenge, and cruelty, their sphere, when changed into odors, has the stench of a dead carcass. Such as have been immersed in sordid avarice give forth a stench like that of mice. Such as have persecuted the innocent, emit a stench like that of bugs. These odors cannot be perceived by any man, unless his interior sensations be open, so as to give him sensible intercourse with spirits.

1515. There was once perceived the stinking sphere of a certain female, who was afterwards associated with the sirens: it exhaled for some days whithersoever she went; and the spirits said, that the stench was as it were deadly; and yet she herself was not at all sensible of it. The stench of sirens is similar, because their interiors are filthy, but their exteriors for the most part handsome and graceful; concerning whom, see n. 831. What is wonderful, sirens in the other life eagerly make themselves acquainted with all things that exist there, even with points of doctrine, and know better than others how the case is: but it is only with this view, that they may apply all to magical purposes, and may claim to themselves authority over others. They enter into the affections of the good by the simulation of good and truth; nevertheless, they are of such a character as has been described. Hence it may appear, that doctrine is of no account, unless men live as it teaches, that is, unless they regard life as the end. Moreover, many who have been distinguished for their skill and knowledge in doctrinals, are among the infernals; but all who have lived a life of charity are in heaven.

1516. I have discoursed with spirits concerning the sense of taste, which they said they had not, but that they had somewhat, whereby they nevertheless know what taste is; which they compared to smelling; which however they were not able to describe. This brought to my recollection, that taste and smelling meet in a kind of third sense; as appears also from animals, which examine

their food by the smell to discover whether it be wholesome and suitable for them.

1517. A vinous odor was once perceived, and I was informed that it proceeded from those who deal much in compliments to each other, but from friendship and lawful love, so that there is in their compliments a principle of truth. This odor is with much variety, and arises from the sphere of what is elegant in the forms of civility and politeness.

1518. When the celestial angels attend the dead body of a deceased person who is to be resuscitated, the smell of the dead body is changed into an aromatic odor; on perceiving which the evil spirits cannot approach.

1519. The spheres of charity and faith, when perceived as odors, are most delightful; the odors are sweet and pleasant like those of flowers, lilies, and spices of divers kinds, with an indefinite variety. Moreover, the spheres of the angels are sometimes rendered visible like atmospheres, or auræ, which are of such beauty, pleasantness, and variety, as to admit of no description.

1520. But with respect to what has been said concerning the perceptibility of the interiors of spirits, by means of spheres extended and propagated without them, and also by odors, it is to be known, that these things do not exist continually; and, moreover, that they are diversely tempered by the Lord, to prevent spirits always appearing before others according to their true quality.

CHAPTER THIRTEENTH.

CONCERNING THE LIGHT IN WHICH THE ANGELS LIVE.

1521. THAT spirits and angels have every sense, except taste, in a far more exquisite and perfect degree than ever man had, has been abundantly manifested to me. They not only see each other, and converse with each other, the angels in the highest felicity from mutual love, but they also see more objects in their world than man can believe to exist. The world of spirits and the heavens are full of representatives, such as were seen by the prophets, and of so grand a kind that if any one's sight were opened, and he could look into those worlds, though but for a few hours, he could not but be astonished. The light in heaven is such, as to exceed the noon-day light of this world in a degree surpassing all belief. They however receive no light from this world, because they are above, or within, the sphere of that light;

but they receive light from the Lord, who to them is a sun. The noon-day light of this world is to the angels, also, like gross darkness, and when it is given them to look upon that light, it is as if they looked upon mere darkness ; of which I have been convinced by experience. Hence may appear what a difference there is between the light of heaven and the light of this world.

1522. I have so frequently seen the light in which spirits and angels live, that at length it has ceased to excite wonder in me, by reason of its growing familiar. But to adduce all my experience would take up too much space ; wherefore let the few following particulars suffice.

1523. In order that I might know the quality of the light in heaven, I have at times been introduced into the abodes of good and angelic spirits, where I not only saw the spirits themselves, but also the objects which surrounded them. There were likewise seen little children and their mothers, in a light of such brightness and splendor, that it is impossible to conceive any thing superior to it.

1524. There suddenly fell before my eyes an intense flaming irradiation, which greatly dazzled, not only my ocular sight, but also my interior vision. Presently there appeared a something obscure, like an opaque cloud, in which there was, as it were, somewhat earthly ; and whilst I was wondering, it was given me to know, that such is the respective difference between the light enjoyed by the angels in heaven and that in the world of spirits, although spirits also live in light : and that according to the difference between them in respect to light, so is also the difference in respect to intelligence and wisdom ; and not only in respect to intelligence and wisdom, but likewise to all things belonging to intelligence and wisdom, as speech, thought, joys, and felicities, since these correspond to light. Hence may also appear, what and how great are the perfections of angels in respect to those of men, who are more in obscurity than spirits.

1525. There was presented to my view the kind of lucidity in which those spirits live, who belong to a certain internal province of the face : it was beautifully streaked with rays of a golden flame, for those who are in the affections of good, and with rays of silver light, for those who are in the affections of truth. They sometimes also have a view of the sky ; not that which is apparent to our eyes, but a sky which is represented before them beautifully adorned with stars. The cause of the difference in the light is, because all good spirits who are in the first heaven, and all angelic spirits who are in the second heaven, and all angels who are in the third, are in general distinguished as celestial and spiritual ; the celestial are those who are in the love of good, the spiritual those who are in the love of truth.

1526. I was once withdrawn from ideas of things material,* or of the body, so as to be kept for a while in spiritual ideas; when there appeared a bright lively sparkling of adamantine light, and this for a considerable time:—I cannot describe the light by any other term, for it was like that of a diamond sparkling in the smallest indivisible particles. Whilst I was kept in that light, I perceived material* things, which are such as are worldly and corporeal, as beneath me, and remote: by which I was instructed in how great light those are, who are withdrawn from material* ideas into spiritual. Moreover, the light of spirits and of angels has been seen by me so often, that it would fill many pages to relate all my experience on this subject.

1527. When it is the Lord's good pleasure, the good spirits appear to others, and also to themselves, like bright lucid stars, glittering according to the quality of their charity and faith; but evil spirits appear like globules of coal-fire.

1528. The life of lusts and of pleasures thence derived, appears at times like a coal-fire amongst evil spirits: into such a fiery appearance as it were, is changed the life of the Lord's love and mercy which flows into them. But the life of their phantasies appears like the light [lumen]† thence derived, which is obscure and extends to no great distance. Nevertheless, on the approach of the life of mutual love, that fiery appearance is extinguished, and is turned into cold, and that obscure light, [lumen] is turned into darkness. For the evil spirits dwell in darkness, and, what is wonderful, some of them even love darkness and hate light.

1529. It is perfectly known in heaven, but not so in the world of spirits, whence so great a light comes, viz. from the Lord; and, what is surprising, the Lord appears in the third heaven to the celestial angels as a sun, and to the spiritual angels as a moon. This is indeed the only true source and origin of light. But the degree in which it is received is in proportion to the degree of the celestial and spiritual with the angels, and the quality of the light is according to the quality of that celestial and spiritual. Thus the very celestial and spiritual of the Lord manifests itself by light before the external sight of the angels.

* In the two former of the places where the word *material* occurs above, the term in the Latin is *particularibus* and *particularia*; in the last place it is *materialibus*; and as the latter word seems to be required in all three places by the sense, it appears probable that the different term in the two former instances is an error of the press. If however this conjecture is incorrect, and the word *particularia* is intentionally introduced, it cannot be used in its ordinary sense of *particulars*, or *things particular*, in which sense it constantly occurs in the author's works, and is applied to spiritual things as well as to material, but may probably mean *things consisting of parts*.

† When the author is speaking of light merely natural, as distinguished from spiritual, he uses the word *lumen* instead of the more universal word *lux*. The English language not affording two terms to signify light, when the former is the kind of light spoken of, the Latin term [*lumen*] is subjoined in brackets.

1530. That this is the case might appear to every one from the Word, as, when the Lord was manifested to Peter, James, and John; for then his countenance shone as the sun, and his raiment became as light, Matt. xvii. 2: his appearing thus to them was only in consequence of their interior sight being open. The same is also confirmed in the prophets; as in Isaiah, concerning the Lord's kingdom in the heavens: "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days," xxx. 26. And in John, also concerning the Lord's kingdom, which is called the New Jerusalem: "The city hath no need of the sun, neither of the moon, to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof," Rev. xxi. 23. And again: "There shall be no night there, and they need no candle, neither light of the sun, for the Lord God doth lighten them," xxii. 5. Moreover, when the Lord appeared to Moses, Aaron, Nadab, Abihu, and the seventy elders, that "They saw the God of Israel; and there was under his feet, as it were, the paved work of a sapphire-stone, and, as it were, the body of heaven in his clearness," Exod. xxiv. 10. Since the celestial and spiritual of the Lord appears before the external sight of the angels as a sun and a moon, hence it is, that the sun in the Word signifies the celestial, and the moon the spiritual.

1531. That I might be confirmed in this, that the Lord appears to the celestial angels as a sun, and to the spiritual angels as a moon, by the divine mercy of the Lord, my interior vision was so far opened, and I plainly saw the moon shining, which was encompassed with several smaller moons, the light of which latter was nearly like that of the sun; according to those words in Isaiah: "The light of the moon shall be as the light of the sun," xxx. 26. But it was not given me to see the sun. The moon appeared in front towards the right.

1532. By virtue of the Lord's light in heaven there appear wonderful things, which cannot be expressed, being so innumerable. They are the continual representatives of the Lord and of his kingdom, such as are mentioned by the prophets, and by John in the Revelation; besides other significatives. It is not possible for man to see these things with his bodily eyes; but as soon as ever the interior vision of any one, which is the sight of his spirit, is opened by the Lord, such objects may be exhibited to view. The visions of the prophets were no other than openings of their internal sight; as when John saw the golden candlesticks, Rev. i. 12, 13, and the holy city as pure gold, and the luminary thereof like to a stone most precious, Rev. xxi. 2, 10, 11: not to mention many things besides, seen by the prophets: whence it may be known, that the angels not only live in the highest degree of light, but that in their world there are indefinite objects, which no one could ever believe.

1533. Before my interior sight was opened, I could scarcely cherish a different idea concerning the innumerable things which appear in the other life, from that of other people, viz. that light, and such things as exist by virtue of light, together with objects of sense, could by no means have existence there. This idea was formed in consequence of the prevailing phantasy of the learned respecting the immaterial, upon which they so much insist in regard to spirits and to all things relating to the life of spirits; from which no other conception can be formed, than that, being immaterial, their state must either be so obscure as to fall under no idea, or else that it is a mere nonentity; for this is implied in the notion of such immateriality. Nevertheless, the very reverse of this is the truth: for unless spirits and angels were organized substances, it would be impossible for them either to speak, or see, or think.

1534. That in the other life, by virtue of the light communicated from a celestial and spiritual origin by the Lord, there are sensibly exhibited to the sight of spirits and angels most astonishing scenes; as paradisiacal gardens, cities, palaces, habitations, and most beautiful atmospheres, beside other objects; may be seen at the end of this chapter, in the continuation of the subject respecting light.

CHAPTER XIII.

1. AND Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, towards the south.

2. And Abram was exceedingly rich in cattle, in silver, and in gold.

3. And he went according to his journeys from the south, even unto Bethel, unto the place where his tent had been in the commencement, between Bethel and Ai;

4. Unto the place of the altar which he made there in the beginning: and there Abram called on the name of JEHOVAH.

5. And Lot also, who went with Abram, had flocks, and herds, and tents.

6. And the land would not bear them to dwell together, because their substance was great, and they could not dwell together.

7. And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle. And the Canaanite and the Perizzite were then dwelling in the land.

8. And Abram said unto Lot, Let there not, I pray thee, be any contention between me and thee, and between my herdmen and thy herdmen: for we are men-brethren [*virī fratres*].

9. Is not the whole land before thee? separate, I pray thee,

from me ; if to the left, then I will go to the right ; if to the right, then I will go to the left.

10. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was all well watered, before JEHOVAH destroyed Sodom and Gomorrah ; as the garden of JEHOVAH, as the land of Egypt in coming to Zoar.

11. And Lot chose for himself all the plain of Jordan ; and Lot journeyed from the east. And they were separated, a man from his brother.

12. Abram dwelled in the land of Canaan : and Lot dwelled in the cities of the plain, and spread his tent even to Sodom.

13. And the men of Sodom were wicked, and sinners against JEHOVAH exceedingly.

14. And JEHOVAH said unto Abram, after Lot was separated from him, Lift up, I pray thee, thine eyes, and look from the place where thou art, towards the north, and towards the south, and towards the east, and towards the west :

15. For all the land which thou seest, I will give it to thee, and to thy seed for ever.

16. And I will make thy seed as the dust of the earth, so that if any one can number the dust of the earth, thy seed also shall be numbered.

17. Arise, walk through the land according to its length, and according to its breadth ; for I will give it unto thee.

18. And Abram spread his tent, and came and dwelt in the oak-groves of Mamre, which is in Hebron, and built there an altar unto JEHOVAH.

THE CONTENTS.

1535. IN this chapter it is treated concerning the Lord's external man, which was to be conjoined with his internal. The external man is the human essence ; the internal is the Divine Essence. The former is here represented by Lot, but the latter by Abram.

1536. The state of the external man is here described according to its quality in childhood, when it was first imbued with scientifics and knowledges ; and that it thence advanced more and more to conjunction with the internal man, verses 1, 2, 3, 4.

1537. But that as yet many things were present in his external man, which hindered conjunction, verses 5, 6, 7 ; from which things, nevertheless, he was desirous to be separated, verses 8, 9.

1538. That the external man appeared to the Lord as it is in its beauty, when conjoined with the internal ; and also such as it is when not conjoined, verses 10, 11, 12, 13.

1539. A promise that, when the external man was conjoined with the internal, or when the Lord's Human Essence was conjoined to his Divine Essence, all power should be given unto him, verses 14, 15, 16, 17.

Of the Lord's interior perception, verse 18.

THE INTERNAL SENSE.

1540. THE true historicals began, as was said, at the twelfth chapter; previous to which, or rather to Heber, they were composed historicals. What is now further recorded concerning Abram, in the internal sense, relates to the Lord, signifying and describing the beginning of his life, as to its quality, before his external man was conjoined with his internal, so as that they might act in unity; that is, before his external man was in like manner made celestial and divine. The historicals are what represent the Lord; the words themselves are significative of the things which are represented. But being historical, the mind of the reader cannot but be detained in the facts related, particularly at this day, when most persons, and nearly all, do not believe that there exists an internal sense, still less in each single word; nor, possibly, will they yet acknowledge it, notwithstanding it has been thus far so manifestly shown; and this also by reason that the internal sense appears so to recede from the literal, as to be scarce discernible. But they may know it from this consideration alone, that the historicals can by no means be the Word, because in them, separate from the internal sense, there is no more of divinity than in any other history; but the internal sense makes it to be divine. That the internal sense is the Word itself, appears from many things which are revealed; as, "Out of Egypt have I called my Son," Matt. ii. 15: besides many other passages. The Lord himself, also, after his resurrection, taught his disciples what was written concerning him in Moses and the prophets, Luke xxiv. 27; thus that there is nothing written in the Word but what has respect to him, his kingdom, and the church. These are the spiritual and celestial contents of the Word; whereas those contained in the literal sense are for the most part worldly, corporeal, and earthly, such as can by no means constitute the Word of the Lord. Men at this day are of such a character, that they perceive only such matters as these, and scarcely know what spiritual and celestial things are. It was otherwise with the men of the Most Ancient

and Ancient Churches, who, should they live at this day, and read the Word, would not at all attend to the literal sense, which they would regard as none, but to the internal sense; they are exceedingly surprised that the Word is not thus perceived by all; wherefore, also, all the books of the ancients were so written, as to mean in their interior sense otherwise than in the literal sense.

1541. *And Abram went up out of Egypt; he, and his wife, and all that he had, and Lot with him, towards the south.* These words, and all that follow in this chapter, also, in their internal sense, represent the Lord, forming the continuation of his life from his childhood. “Abram went up out of Egypt,” signifies, from scientifics, which left the Lord: Abram, in the internal sense, is the Lord, in the present case, the Lord when a child; Egypt here signifies science, as above: “he and his wife,” signifies, the celestial truths which were then with the Lord: “and all that he had,” signifies, all things appertaining to things celestial: “and Lot with him,” signifies, the sensual: “towards the south,” signifies, into celestial light.

1542. That these words, and all that follow in this chapter, also, in their internal sense, represent the Lord, and form the continuation of his life from his childhood, may appear from what has been said and shown in the foregoing chapter; and also from what follows; and especially from this consideration, that it is the Word of the Lord, and descended from him through heaven, and, consequently, that not the smallest part of a word was written, which does not involve heavenly arcana; this must of necessity be the case with whatever is derived from such an origin. It has been already shown, that the subject here treated of in the internal sense is the Lord’s instruction when a child. There are two things appertaining to man which form impediments to his becoming celestial, one of which belongs to his intellectual part, and the other to his voluntary part: that belonging to his intellectual part consists of empty scientifics which he imbibes in childhood and youth; and that belonging to the voluntary part consists of pleasures derived from lusts which he favors. Before man can attain to things celestial, both must be removed and dispersed; and when this is done, then first he is in a capacity of being admitted into the light of things celestial, and at length into celestial light. Because the Lord was born as another man, and was to be instructed as another man, it was also necessary that he should learn scientifics;

which was represented and signified by Abram's sojourning in Egypt : and that empty scientifics at length left him, was represented by Pharaoh's commanding the men concerning him, and by their sending him away, and his wife, and all that he had, see verse 20 of the foregoing chapter : but that the pleasures appertaining to things voluntary, and which constitute the sensual man as to the outermost part of it, also left him, is in this chapter represented by Lot's separating himself from Abram ; for Lot represents that part of man.

1543. "And Abram came up out of Egypt."—That these words signify, from scientifics, which left the Lord, appears from the signification of Abram, as representing the Lord ; also from the signification of Egypt, as being science ; and likewise from the signification of coming up ; for to come up is predicated of emerging from inferior things, such as scientifics, to superior, such as celestial things ; wherefore in the Word the like is implied by coming up from Egypt into the land of Canaan, which often occurs.

1544. That Abram in the internal sense is the Lord, in the present case, when he was yet a child, and that Egypt is science, has been shown.

1545. "He and his wife."—That these words signify that celestial truths were then with the Lord, may appear from the signification of he, viz. of Abram, as being the Lord, and consequently being the celestial in him. Man derives his nature as man from the things that appertain to him ; the Lord from things celestial, for he alone was a Celestial Man, so as to be the Celestial Itself ; wherefore by Abram, and still more by Abraham, are signified things celestial. The truth of the above explanation may further appear from the signification of a wife, as being truth adjoined to the celestial, according to what was shown above, n. 1468. That the truths here meant are celestial truths, or such as are derived from things celestial, appears from this circumstance, that *he* is first named, and *his wife* afterwards. There is a difference between celestial truth, and truth celestial : celestial truth is truth which derives its origin from the celestial ; truth celestial is what derives its origin from truth implanted in the celestial by means of knowledges.

1546. "And all that he had."—That these words signify all things appertaining to things celestial, appears from what has been already said.

1547. "And Lot with him."—That these words signify the

sensual, was briefly pointed at above, n. 1428 ; but as Lot is here particularly treated of, it is necessary to know what he represents in the Lord. Pharaoh represented scientifics, which at length let the Lord go : but Lot represents things sensual ; by which is meant the external man and its pleasures, which are of things sensual, thus which are most external, and are wont to captivate man in childhood, and divert him from what is good. For in proportion as man indulges in pleasures arising from lusts, he is withdrawn from things celestial, which are of love and charity ; for in such pleasures there is a love derived from self and from the world, with which celestial love cannot agree. But there are also pleasures which altogether agree with things celestial, and which, nevertheless, in their external form, appear similar to the others, concerning which see above, n. 945, 994, 995, 997 ; but the pleasures originating in lusts are to be restrained and removed, because they close up the approach to things celestial. These latter pleasures, and not the other, are treated of in this chapter, and are represented by Lot, that he separated himself from Abram. That these pleasures were as yet present, is here signified by Lot's being with Abram. But, in general, by Lot is signified the external man, as will appear from what follows.

1548. "Towards the south."—That this signifies, into celestial light, appears from the signification of the south, as being a lucid state as to the interiors, concerning which see above, n. 1458. There are two states from which celestial light comes : the first is that into which man is introduced from infancy ; for it is well known that infants are in innocence and in the goods of love, which are things celestial, into which they are first introduced by the Lord, and which are treasured up in them for their use in succeeding periods of their existence on earth, and when they come into the other life : these are what are called the first or earliest remains, of which we have so often spoken above. The other state is, when man is introduced into things spiritual and celestial by means of knowledges, which ought to be implanted in the celestial things that are given from infancy. With the Lord, these were implanted in his first celestial remains ; hence he had the light which is here called the south.

1549. Verse 2. *And Abram was exceedingly rich in cattle, in silver, and in gold.* "Abram was exceedingly rich in cattle," signifies, the goods with which the Lord was then enriched : "in silver," signifies truths : "and in gold," signifies goods derived from truths.

1550. "And Abram was exceedingly rich in cattle."—That it signifies goods, appears from the signification of cattle and of flocks, as being what is good, concerning which see above, n. 343 and 415.

1551. "In silver."—That it signifies truths, appears from the signification of silver as being truth. The most ancient people compared goods and truths in man to metals; the inmost or celestial goods which are of love towards the Lord, to gold, the truths thence derived to silver; but inferior or natural goods to brass, and inferior truths to iron; nor did they only so compare, but so called them. Hence periods of time also were likened to the same metals, and were called the golden, the silver, the brazen, and the iron age; for thus they succeeded each other. The golden age was the time of the Most Ancient Church, which was a celestial man; the silver age was the time of the Ancient Church, which was a spiritual man: the age of brass was the time of the succeeding church; which was followed by the age of iron. The like is signified by the statue which Nebuchadnezzar saw in a dream, whose "head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron," Dan. ii. 32, 33: that the periods of the church were so to succeed, or that they did so succeed, appears from the same chapter in the same prophet. That silver, in the internal sense of the Word, wherever it occurs, signifies truth, and, in an opposite sense, the false, appears from the following passages. In Isaiah: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stone iron; and I will make thy taxation peace, and thine exactors righteousness," lx. 17; where it is evident what is signified by every metal: the subject there treated of is the coming of the Lord, and his celestial kingdom and church: gold for brass, denotes celestial good instead of natural good; silver for iron, denotes spiritual truth instead of natural truth; brass for wood, denotes natural good instead of corporeal good; iron for stones, denotes natural truth instead of sensual truth. Again, in the same prophet: "Ho, every one that thirsteth, come ye to the waters; and he that hath no silver, come ye, buy, and eat," lv. 1: he who has no silver is he who is in ignorance of truth, and yet in the good of charity; as is the case with many within the church, and with the Gentiles without the church. Again: "The isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the

name of Jehovah thy God, and to the Holy One of Israel," lx. 9; concerning a new church, or the church of the Gentiles, in particular, and universally of the kingdom of the Lord: ships of Tarshish stand for knowledges, silver for truths, and gold for goods, which are the things that should be brought unto the name of Jehovah. In Ezekiel: "Thou hast taken thy fair jewels of my gold, and of my silver, which I had given thee, and hast made thee images of a male," xvi. 17; where gold signifies the knowledges of things celestial, and silver the knowledges of things spiritual. Again: "Thou wast decked with gold and silver, and thy raiment was of fine linen, and silk, and brodered work," xvi. 13; concerning Jerusalem, by which is signified the church of the Lord, whose ornaments are thus described. Again: "Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom, and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures," xxviii. 3, 4; concerning Tyre: where it is manifest that gold is the riches of wisdom, and silver the riches of intelligence. In Joel: "Ye have taken my silver and my gold, and have carried into your temples my desirable good things," iii. 5; concerning Tyre, Sidon, and Palestine, by which are signified knowledges, which are the gold and silver that they brought into their temples. In Haggai: "The desire of all nations shall come, and I will fill this house with glory. The silver is mine, and the gold is mine.—The glory of this latter house shall be greater than of the former," ii. 7, 8, 9; concerning the church of the Lord, of which gold and silver are predicated. In Malachi: "He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi," iii. 3; concerning the coming of the Lord. In David: "The words of Jehovah are pure words, as silver refined in a furnace of earth, purified seven times," Psalm xii. 6: silver purified seven times denoting Divine Truth. In this reference it was enjoined the children of Israel, when they departed out of Egypt, that "Every woman should borrow of her neighbor, and of her that sojourneth in her house, vessels of silver, and vessels of gold, and raiment, and should put them upon their sons, and upon their daughters, and should spoil the Egyptians," Exod. iii. 22; xi. 2, 3; xii. 35, 36; every one may see that such plundering and spoiling of the Egyptians would never have been enjoined upon the children of Israel, unless some arcana had been thereby represented: what those arcana are, may ap-

pear from the signification of silver, and of gold, and of raiment, and of the Egyptians ; and that somewhat similar was represented as in the present case concerning Abram, that he was rich in silver and gold obtained out of Egypt. As silver signifies truth, so in an opposite sense it signifies the false ; for they who are in the false, regard it as truth : as also appears in the prophets ; thus in Moses : “Thou shalt not desire the silver and gold that is on them, nor take it unto thee, lest thou be snared therein : for it is an abomination to Jehovah thy God.—Thou shalt utterly detest it,” Deut. vii. 25, 26 ; where the gold of the nations signifies evils ; and their silver falses. Again : “Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold,” Exod. xx. 23 ; by which, in the internal sense, nothing else is signified but falsities and lusts, falsities being gods of silver, and lusts gods of gold. In Isaiah : “In that day shall every one cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin,” xxxi. 7 ; where idols of silver and idols of gold have a like signification as above ; by their own hands making them, is signified, that they were formed from their own selfhood. In Jeremiah : “They are altogether brutish and foolish : the stock is a doctrine of vanities : silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder : blue and purple is their clothing : they are all the work of cunning men,” x. 8, 9 : where it is manifest that silver and gold are used in a like sense as above.

1552. “And in gold.”—That it signifies goods derived from truths, appears from the signification of gold, as being celestial good, or the good of wisdom and of love, according to what has just been shown, and to what was shown above, n. 113. That it here signifies goods derived from truths, follows from what was said in the foregoing chapter, that the Lord joined intellectual truths to things celestial.

1553. Verse 3. *And he went according to his journeys, from the south even unto Bethel, unto the place where his tent had been in the commencement, between Bethel and Ai.* He went according to his journeys, signifies, according to order : from the south even to Bethel, signifies, from the light of intelligence into the light of wisdom : unto the place where his tent had been before, signifies, to the holy things which existed before he was imbued with knowledges : between Bethel and Ai, signifies, here as above, the celestial and worldly principles of knowledges.

1554. "And he went according to his journeys."—That this signifies, according to order, may appear from the signification of journeys, or of journeyings, as being further progressions, concerning which signification see n. 1457: such progressions, being made according to order, are, therefore, here signified by journeys. The Lord advanced from his earliest infancy, according to all divine order, towards things celestial, and into things celestial; the nature and quality of which order is described by Abram in the internal sense. All, likewise, who are created anew by the Lord, are led according to such order; which, nevertheless, is various with men according to the nature and genius of each. But the order, in which man is led during regeneration, is not known to any mortal, nor even to the angels except very faintly, but to the Lord alone.

1555. "From the south even unto Bethel."—That this signifies, from the light of intelligence into the light of wisdom, appears from the signification of the south, as being the light of intelligence, or, what is the same, a lucid state as to the interiors, concerning which see above, n. 1458; and from the signification of Bethel, as being celestial light arising from knowledges, concerning which see above, n. 1453. That is called the light of intelligence which is procured by the knowledges of the truths and goods of faith; but the light of wisdom pertains to the life which is thence procured. The light of intelligence regards the intellectual part, or the understanding; but the light of wisdom the voluntary part, or the life. Few, if any, know how man is brought to true wisdom. Intelligence is not wisdom, but leads to wisdom; for to understand what is true and good, is not to be true and good, but to be wise is so. Wisdom is predicated only of life, and has relation to the quality in man of the life: and he is introduced to wisdom or life by learning and knowing, or by sciences and knowledges. There are appertaining to every man two parts, the will and the understanding: the will is the primary part, the understanding the secondary: and man's life after death is according to his voluntary part, not according to his intellectual. The will in man is formed by the Lord, in the period from infancy to childhood; it is effected by the insinuation of innocence and charity towards his parents, nurses, and play-mates, and by many other things of which man is ignorant, and which are celestial things: unless such celestial things were first insinuated in man during infancy and childhood, he could by no means become a man.

Thus is formed the first plane. But as man is not man unless he be also endued with understanding, will alone not constituting man, but understanding with will; and as understanding cannot be procured except by sciences and knowledges; therefore, from childhood, he is to be imbued with these. *Thus is formed a second plane.* When the intellectual part is furnished with sciences and knowledges, especially with the knowledges of truth and goodness, then first man is in a capacity to be regenerated: and, during his regeneration, truths and goods from the Lord, are, by means of knowledges, implanted in the celestial things with which he was gifted by the Lord from infancy, so that his intellectuals form a one with his celestials. When these are thus conjoined by the Lord, he is gifted with charity, and begins to act from that principle as a principle of conscience. He thus first receives new life, and this by degrees; the light of this life is called wisdom, which then takes the first place, and is exalted above intelligence. *Thus is formed a third plane.* When man becomes such in the life of the body, in the other life he is continually perfected. Hence may appear what is the light of intelligence, and what the light of wisdom.

1556. "Unto the place where his tent had been in the commencement."—That these words signify, to the holy things which he possessed before he was imbued with knowledges, may appear from the signification of a tent, as being the holy things of faith, concerning which see above, n. 414, 1452; and from what has been just now said. Thus, hereby is described the Lord's advancing to the celestial things, which he had before he was imbued with sciences and knowledges: as appears from these words in the foregoing chapter: "And Abram removed thence to a mountain on the east of Bethel, and pitched his tent," verse 8; which was before he departed into Egypt, that is, before the Lord was initiated into sciences and knowledges.

1557. "Between Bethel and Ai."—That these words signify the celestial and worldly principles of knowledges, appears from the signification of Bethel, as being the light of wisdom by knowledges, n. 1453; and from the signification of Ai, as being light derived from worldly things, of which also n. 1453. From what was there said it may appear what was at that time the quality of the Lord's state, viz., that it was like that of a child; which is such as to admit the presence of worldly things; for worldly things cannot be dispersed, before truth and good are

implanted in things celestial by knowledges; for man is not capable of distinguishing between things celestial and things worldly, before he knows and comprehends their respective natures. Knowledges give distinctness to an idea which before was general and obscure; and in proportion as the ideas become more distinct by means of knowledges, worldly things are more capable of being separated. Nevertheless that childish state is holy, by reason of its being innocent. Ignorance is by no means inconsistent with holiness, when innocence is in it; for holiness dwells in ignorance that is innocent. In the case of all men, except the Lord, holiness can dwell nowhere but in ignorance; and unless they possess it in ignorance, they are destitute of holiness. In the case of the angels themselves, who are in the highest light of intelligence and wisdom, holiness still has its abode in ignorance: for they know and acknowledge that they know nothing of themselves, but that whatever they know is from the Lord: they know likewise, and acknowledge, that all their science, intelligence, and wisdom, is as nothing in respect to the infinite science, intelligence, and wisdom of the Lord, thus that it is ignorance. Whoever does not acknowledge that the things which he does not know are infinite in comparison with those which he knows, cannot be in the holiness of ignorance in which are the angels. The holiness of ignorance does not consist in a man's being more ignorant than others, but in his acknowledgment that of himself he knows nothing, and that the things which he does not know are infinite with respect to those which he does know; especially in his regarding scientific and intellectual things as of small account compared with celestial things; or things appertaining to the understanding compared with those appertaining to life. As to what pertains to the Lord, he advanced according to order in conjoining things human with things divine; and he now first arrived at a celestial state, such as he enjoyed when a child, in which worldly things also are present. He proceeded thence to a state more celestial, and at length to a celestial state of infancy, in which he fully conjoined the Human Essence to the Divine.

1558. Verse 4. *Unto the place of the altar which he made there in the beginning. And there Abram called on the name of Jehovah.* "To the place of the altar," signifies, the holy things of worship: "which he made in the beginning," signifies, which he had when a child: "and there Abram called on the name of Jehovah," signifies, internal worship in that state.

1559. "To the place of the altar."—That it signifies the holy things of worship, appears from the signification of an altar, as being the principal representative of worship, concerning which n. 921.

1560. "Which he made there in the beginning."—That this signifies which he had when a child, appears from what was said in the foregoing chapter, at verse 8. It is here said, "in the beginning;" and in the foregoing verse it is said, "in the commencement;" because it was before the Lord was imbued with scientifics and knowledges. Every state previous to man's instruction is a commencement [*initium*], and when he begins to be instructed it is a beginning [*principium*].

1561. "And there Abram called on the name of Jehovah." That this signifies, internal worship in that state, appears from the signification of calling on the name of Jehovah, concerning which see above, n. 440, 1455. The reason why mention is here also made of an altar, and it is said that Abram called on the name of Jehovah, in like manner as in the foregoing chapter, verse 8, is, because the states are similar, with the difference, that this state is bright and lucid in respect to that. When knowledges are implanted in the state described above, they make it lucid. On the conjunction of truth and good, by means of knowledges, with the celestial state described above, then its activity is thus described: for worship is in itself nothing but a certain activity, deriving existence from the celestial within. The celestial itself cannot be without activity; and worship is its first active result: for it thus brings itself into manifestation, because it has a perception of joy in so doing. All good of love and charity is the very essential, the active.

1562. Verse 5. *And Lot also, who went with Abram, had flocks, and herds, and tents.* "And Lot also, who went with Abram," signifies the external man appertaining to the Lord: "had flocks, and herds, and tents," signifies those things with which the external man abounds; flocks and herds are the possessions of the external man; tents are his worship; and these separated themselves from the internal.

1563. "And Lot also, who went with Abram."—That this signifies the external man appertaining to the Lord, appears from the signification of Lot, as denoting the sensual man, or, what is the same, the external man. That there is an internal and external with every man, or, what is the same thing, that there is an internal and external man, is known to all within

the church, on which subject see above n. 978, 994, 995, 1015. The external man receives his life principally from the internal, that is, from his spirit or soul: hence is derived his very life in general: but this cannot be particularly or distinctly received by the external man, unless his organical vessels be opened, so as to be receptive of the particular and most particular things of the internal man. Those organical vessels, which should be thus receptive, can only be opened by means of the senses, especially those of the hearing and sight; and in proportion as they are thus opened, the internal man, with the particular and most particular things belonging to it, can enter by influx. They are opened, through the medium of the senses, by scientifics and knowledges, and also by pleasures and delights; the things of the understanding by the former, and the things of the will by the latter. Hence it may appear, that it must unavoidably happen, that such scientifics and knowledges will insinuate themselves into the external man as cannot agree with spiritual truths, and that such pleasures and delights will insinuate themselves as cannot agree with celestial good; as is the case with all those that respect corporeal, worldly, and terrestrial things as ends: for whilst such things are respected as ends, they draw the external man outwards and downwards, and thus remove it from the internal. Unless, therefore, such things are first dispersed, the internal man can by no means agree with the external; consequently, previous to their agreement, such things must be removed. That such things were removed or separated with the Lord, is represented and signified by Lot's separation from Abram.

1564. "Had flocks, and herds, and tents."—That these words signify those things with which the external man abounds, may appear from the signification of flocks, herds, and tents, of which presently. They here signify the possessions of the external man; because by Lot, as already stated, is represented the external man of the Lord. There are two kinds of things or possessions appertaining to the external man, viz. such as may agree with the internal, and such as cannot: by flocks, herds, and tents, are here signified those things which cannot agree; as appears from what follows, "And there was a dispute between the herdmen of Abram's cattle, and the herdmen of Lot's cattle," verse 7.

1565. That flocks and herds are the possessions of the external man, may appear from the signification of flocks and

herds, as being goods, see n. 343, 415; but that they are here such things as were to be separated, consequently, not goods; because they are predicated of Lot, who was separated from Abram. That flocks and herds denote also things not good, may appear from the following passages in the Word: "I will even destroy thee, that there shall be no inhabitant; and the sea-coast shall be dwellings for shepherds to dig, and folds of flocks," Zeph. ii. 5, 6. So in Jeremiah: "I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen," li. 23. Again, in the same prophet: "Go up to Kedar, and spoil the men of the east: their tents and their flocks shall they take away," xlix. 28, 29.

1566. That tents signify the worship of him who separates himself from the internal, may appear from the signification of a tent, as being the holy of worship, n. 414; and also from the representation of Lot, as denoting the external man, of whom tents or worship are predicated. That tents, in the opposite sense, signify worship which is not holy, may likewise appear from the following passages in the Word: in Hosea; "The nettle shall possess them; thorns shall be in their tents," ix. 6. In Habakkuk: "I saw the tents of Cushan:—the curtains of the land of Midian did tremble. Jehovah was angry with the rivers," iii. 7, 8. In Jeremiah: "The shepherds with their flocks shall come to her: they shall pitch tents against her round about: they shall feed every one his place," vi. 3. In David: "He smote all the first-born in Egypt; the chief of strength in the tents of Ham," Ps. lxxviii. 51. Again: "I would rather be a door-keeper in the house of my God, than dwell in the tents of wickedness," lxxxiv. 10.

1567. Verse 6. *And the land would not bare them to dwell together, because their substance was great, and they could not dwell together.* "The land would not bear them to dwell together," signifies, that, whatever is of celestial internal things could not abide together with the others: "because their substance was great, and they could not dwell together," signifies, that what was acquired by the internal man could not agree with what was acquired in the external.

1568. "And the land would not bear them to dwell together."—That this signifies, that whatever is of celestial internal things could not abide together with the other, or with those things which are here signified by Lot, appears from the follow-

ing considerations: Abram, as was said, represents the Lord, in the present case, his internal man; but Lot represents his external man, and here those things that were to be separated from the external man, being such that things internal could not abide together with them. There are in the external man many things with which the internal man can abide in connexion, as the affections of good, and the delights and pleasures thence arising; for these are the effects of the goods of the internal man, and of its delights and felicities; and being effects, they are in complete correspondence with their origin; in which case they are of the internal man, not of the external: for an effect, as is well known, is not the product of the effect, but of the efficient cause. As, for example: the charity that beams from the countenance is not of the countenance, but of the charity which is within, and which thus forms the countenance, and produces its effect. So innocence with little children, which manifests itself in their looks, their gestures, and their play with each other, is not of the countenance or the gestures, but of innocence from the Lord, which descends by influx through the soul, into those things; which are thus its effects. The same is true in all other instances. Hence it appears, that there are many things appertaining to the external man, which can abide together, or agree, with the internal. But there are also several things which do not agree, or with which the internal man cannot abide in connexion. Such are all things which spring from self-love and the love of the world; for all things that flow thence, have respect to self and the world as the end: with these, it is impossible that things celestial, which are of love to the Lord, and love towards the neighbor, should agree; since these regard the Lord as the end, and his kingdom, and all things relating to him and his kingdom, as ends. The ends of self-love and the love of the world look outwards or downwards; but the ends of love to the Lord and love towards the neighbor look inwards or upwards. From these considerations it may appear, that there is such a disagreement between them, that it is impossible for them to abide together. To know what produces a correspondence and agreement of the external man with the internal, and what causes disagreement, let a person only reflect upon his ruling ends, or, what is the same, upon his ruling loves: for a man's loves are his ends, since whatever is loved is regarded as an end: it will thus appear what is the quality of his life, and what it will be after death; for the life

is formed by the ends, or, what is the same, by the ruling loves. The life of every man is altogether constituted according to this law. The things appertaining to man which disagree with eternal life, that is, with spiritual and celestial life, which is eternal life, if they are not removed in the life of the body, must be removed in the other life: and if they cannot be then removed, he must needs be unhappy to eternity. What has been now said is with a view to show, that there are in the external man such things as agree with the internal, and such as disagree, and that those which agree cannot abide together with those that disagree; and further, that the things in the external man which agree, are from the internal man, that is, through the internal man from the Lord; like a countenance which beams with charity, or the expression of charity in the countenance; or like innocence in the looks and gestures of little children: as was said above: but the things which disagree are of man and his proprium. Hence may be known what it signifies, "That the land would not bear them to dwell together." It is here treated, in the internal sense, concerning the Lord, and, consequently, concerning every likeness and image of him; or concerning his kingdom, concerning the church, and concerning every man of his kingdom or church: wherefore such things as appertain to man are here set forth. The things appertaining to the Lord, before, by his own proper power, he overcame evil, that is, the devil and hell, and thus became Celestial, Divine, and Jehovah, even as to his Human Essence, are described in relation to the state in which he was.

1569. "Because their substance was great, and they could not dwell together."—That these words signify, that what was acquired by the internal man could not agree with what was acquired in the external man, may appear from what has been said already.

1570. Verse 7. *And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And the Canaanite and the Perizzite were then dwelling in the land.* "There was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle," signifies, that the internal man and the external did not agree together: the herdmen of Abram's cattle are things celestial; the herdmen of Lot's cattle are things sensual. "And the Canaanite and the Perizzite were then dwelling in the land," signifies, evils and falses in the external man.

1571. "And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle."—That this signifies, that the internal man and the external did not agree together, appears from the signification of herdmen, or those who tend cattle, as being those who teach, consequently, the things relating to worship, as may be obvious to every one; wherefore it is needless to adduce proofs from the Word. What is here said has respect to what are called tents in verse 5, preceding; which were there shown to be significative of worship. What is said in verse 6 immediately preceding, has respect to the things called flocks and herds in verse 5; which were there shown to denote possessions and acquisitions. The subject here treated of being worship, viz. the worship of the internal man and of the external; and these not being as yet in agreement; it is therefore here said, that there was a strife between the herdmen: for Abram represents the internal man, and Lot the external. In worship, the nature and quality of the disagreement between the internal and external man are especially discernible, yea in the most minute particulars of worship: for when the internal man is desirous in worship to regard ends that relate to the kingdom of God, and the external man to regard worldly ends, there hence arises a disagreement which manifests itself in the worship, and that so clearly, that the least of disagreement is observed in heaven. This is what is signified by the strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. The cause, also, is immediately assigned, viz. because the Canaanite and Perizzite were then in the land.

1572. That the herdmen of Abram's cattle are things celestial, which are of the internal man, and that the herdmen of Lot's cattle are things sensual, which are of the external man, is evident from what has been said above. By things celestial, which are the herdmen of Abram's cattle, are meant things celestial in worship, which belong to the internal man. By the herdmen of Lot's cattle are meant things sensual in worship, which belong to the external man, and which do not agree with the celestial things of worship belonging to the internal man. How the case is in respect to these things, is evident from what has been shown above.

1573. "And the Canaanite and the Perizzite were then dwelling in the land."—That these words signify, evils and falses in the external man, may appear from the signification of the Canaanite, as being hereditary evil from the mother in the

external man, of which n. 1444 ; and from the signification of the Perizzite, as being the false thence derived, concerning which more will be said presently. That hereditary evil from the mother adhered to the Lord in his external man, may be seen stated above, n. 1414, 1444 ; it follows of consequence, that the false thence derived also adhered to him ; for where there is hereditary evil, there also is the false, the latter being produced from the former. But the false originating in evil cannot be produced before man is imbued with scientifics and knowledges ; for the evil has nothing else to operate upon, or to flow into, except scientifics and knowledges : thus evil, which belongs to the voluntary part, is changed into the false in the intellectual part ; wherefore this false was also hereditary, as being produced from the hereditary : but this is not the case with the false that originates in principles of the false : nevertheless it was in the external man, and the internal man was enabled to see that it was false. As there was hereditary evil from the mother before the Lord was imbued with sciences and knowledges, or before Abram sojourned in Egypt, it is said that the Canaanite was then in the land, but not the Perizzite, see verse 6 of the foregoing chapter : but here, after he was imbued with scientifics and knowledges, it is said that the Canaanite and the Perizzite dwelt in the land ; whence it is evident, that by the Canaanite is signified evil, and by the Perizzite the false. It appears, also, from this circumstance ; that the mention of the Canaanite and the Perizzite is not in a historical series, for they are not treated of, either in what goes before or in what follows after ; and this is true also in respect to the mention of the Canaanite in the 6th verse of the foregoing chapter : from which it is evident, that some particular arcanum lies concealed herein, which can only be known by the internal sense. It may be matter of surprise to many, to hear it said that hereditary evil from the mother was with the Lord ; but as it is here declared so manifestly, and it is treated in the internal sense concerning the Lord, it cannot be doubted that it was so. It is altogether impossible for any man to be born of a human parent, but he must thence derive evil. But there is a difference between hereditary evil which is derived from the father, and that which is derived from the mother. Hereditary evil from the father is more interior, and remains to eternity, for it can never be eradicated : the Lord had no such evil, since he was born of Jehovah as his Father, and thus, as to internals, was Divine, or

Jehovah. But hereditary evil from the mother appertains to the external man : this was attached to the Lord, and is called the Canaanite in the land ; the false thence derived being called the Perizzite. Thus the Lord was born as another man, and had infirmities as another man. That he derived hereditary evil from the mother, appears evidently from the circumstance of his enduring temptations ; for it is impossible that any one should be tempted who has no evil, evil being that in man which tempts, and by which he is tempted. That the Lord was tempted, and that he endured temptations a thousand times more grievous than any man can possibly sustain, and that he endured them alone, and by his own proper power overcame evil, or the devil and all hell, is also manifest. Concerning these temptations it is thus written in Luke : “ Jesus was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing.—And when the devil had ended all the temptation, he departed from him for a season. And Jesus returned in the power of the Spirit into Galilee,” iv. 1, 2, 13, 14. And in Mark : “ And immediately the Spirit driveth him into the wilderness : and he was there in the wilderness forty days, being tempted of Satan ; and was with the wild beasts,” i. 12, 13 : where by the wild beasts is signified hell. Beside this he was tempted even unto death, so that his sweat was drops of blood : “ And being in an agony, he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground,” Luke xxii. 44. It is not possible for any angel to be tempted by the devil, because, being in the Lord, the evil spirits cannot approach him even distantly, as they would be instantly seized with horror and fright ; much less could hell approach to the Lord, if he had been born Divine, that is, without an adherence of evil from the mother. That the Lord also bore the iniquities and evils of mankind, is a form of speaking common with preachers ; but for him to take upon himself iniquities and evils, except in an hereditary way, was impossible. The Divine Nature is not susceptible of evil : wherefore, that he might overcome evil by his own proper strength, which no man ever could, or can do, and might thus alone become righteousness, he was willing to be born as another man. There otherwise would have been no need that he should be born ; for he might have assumed the Human Essence without nativity, as he had formerly done occasionally, when he appeared to those of the Most Ancient

Church, and likewise to the prophets. But in order that he might also put on evil, to fight against and conquer it, and might thus at the same time join together in himself the Divine Essence and the Human Essence, he came into the world. The Lord, however, had no actual evil, or evil that was his own; as he himself declares in John: "Which of you convicteth me of sin?" viii. 46. From what has been said then, it is very evident what is signified by its being said, just above, that there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: the reason was because the Canaanite and the Perizzite dwelt in the land.

1574. That the Canaanite signifies hereditary evil from the mother in the external man, was shown above, n. 1444: but that the Perizzite signifies the false originating in evil, appears from other passages in the Word, where the Perizzite is named; as concerning Jacob: "Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house," Gen. xxxiv. 30; where, in like manner, by the Canaanite is signified evil, and by the Perizzite the false. So in Joshua: "Joshua answered them [the sons of Joseph], If ye be a great people, get thee up to the wood-country, and cut down for thyself there, in the land of the Perizzites and the Rephaim, if Mount Ephraim be too narrow for thee," xvii. 15; where by the Perizzites are signified principles of the false, and by the Rephaim persuasions of the false, which they were to extirpate; for Mount Ephraim, in the internal sense, is intelligence. In the book of Judges: "After the death of Joshua, it came to pass that the sons of Israel asked Jehovah, saying, Who shall go up for us against the Canaanite first, to fight against him? And Jehovah said, Judah shall go up: behold I have delivered the land into his hand. And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanite; and I likewise will go with thee into thy lot. So Simeon went with him. And Judah went up; and Jehovah delivered the Canaanite and the Perizzite into their hand," i. 1, 2, 3, 4: where by Judah is also represented the Lord as to things celestial, and by Simeon the Lord as to things spiritual thence derived: the Canaanite is evil, the Perizzite is the false, which were conquered. This was the answer, or divine oracle; which is thus to be understood.

1575. Verse 8. *And Abram said unto Lot, Let there not, I pray thee, be any contention between me and thee, and between my herdmen and thy herdmen: for we are men-brethren.* “And Abram said unto Lot,” signifies, that thus the internal man said to the external: “Let there not, I pray thee, be any contention between me and thee, and between my herdmen and thy herdmen,” signifies, that there ought to be no discord between them both: “for we are men-brethren,” signifies, that they were united between themselves.

1576. “And Abram said unto Lot.”—That this signifies, that the internal man said thus to the external, appears from the representation of Abram here, as being the internal man, and from the representation of Lot, as being the external man which was to be separated. In the external man, as was said above, there are things which do agree with the internal man, and things which do not agree: the things which do not agree are here signified by Lot; wherefore, the things which do agree are signified by Abram, even such as are in the external man; for these constitute one thing with the internal, and belong to it.

1577. “Let there not, I pray thee, be any contention between me and thee, and between my herdmen and thy herdmen.”—That it signifies, that there ought to be no discord between them, may appear from what has been said above. The arcana, relating to the concord or union of the internal man with the external, are more in number than can possibly be declared. The internal man and the external were never united in any man, nor were they, or are they, capable of being united, except in the Lord; for which reason, also, he came into the world. With men who are regenerated, it appears as if they were united; but then they are of the Lord: for the things which agree are of the Lord, but the things which disagree are of man. There are two parts appertaining to the internal man, viz. the celestial and the spiritual; which two constitute a one, when the spiritual is from the celestial: or, what is the same, there are two things appertaining to the internal man, viz. good and truth, which two constitute a one, when truth is from good: or, what again is the same, there are two things appertaining to the internal man, viz. love and faith; which two constitute a one, when faith is from love: or, what is still the same, there are two things appertaining to the internal man, viz. will and understanding; which two constitute

a one, when the understanding is from the will. This may be conceived still more clearly from the case of the sun as the source of light. If in this light there are both heat and the principle of illumination, as in the time of spring, then all things thereby vegetate and live ; but if there be no heat in the light, as in the time of winter, then all things in consequence wither and die. Hence appears what constitutes the internal man ; and from this, what constitutes the external. All that appertains to the external man is natural ; for the external man is the same as the natural man. The internal man is then said to be united with the external, when the celestial-spiritual of the internal man flows into the natural of the external, and causes them to act as one. Hereby the natural also becomes celestial and spiritual, but in a lower degree : or, what is the same thing, hereby the external man becomes celestial and spiritual, but in an exterior degree. The internal man and the external are altogether distinct, because celestial and spiritual things are what affect the internal man, but natural things the external : yet notwithstanding their being distinct, they are still united, viz. when the celestial-spiritual of the internal man flows into the natural of the external, and disposes it as its own. In the Lord alone the internal man was united with the external ; but it is not so with any other man, only so far as the Lord has united, and does unite them. It is love and charity alone, or good, which unites : and it is not possible there should be any love and charity, that is, any good, but from the Lord. Such is the union which is intended by these words of Abram : “ Let there not, I pray thee, be any contention between me and thee, and between my herdmen and thy herdmen, because we are men-brethren.” That it is said, “ between me and thee, and between my herdmen and thy herdmen,” the case is this : As in the internal man there are two, viz. the celestial and spiritual, which, as just said, constitute a one ; so it is also in the external man ; the celestial of this being called natural good, and its spiritual being called natural truth. “ Let there not be any contention between me and thee, has respect to good, to wit, that there should not be any disagreement between the good of the internal man, and the good of the external man : and, “ Let there not be any contention between my herdmen and thy herdmen,” has respect to truth, to wit, that there should not be any disagreement between the truth of the internal man and the truth of the external.

1578. "Because we are men-brethren."—That these words signify, that they were united between themselves, appears from the signification of man-brother, as denoting union, and, indeed, the union of truth and good.

1579. Verse 9. *Is not the whole land before thee? Separate, I pray thee, from me; if to the left, then I will go to the right; if to the right, then I will go to the left.* "Is not the whole land before thee," signifies, all good: "separate, I pray thee, from me," signifies, that good cannot appear, unless what is discordant be annihilated: "if to the left, then I will go to the right, and if to the right, then I will go to the left," signifies, separation.

1580. "Is not the whole land before thee."—That it signifies all good, appears from the signification of land in a good sense, and here of the land of Canaan, as being the celestial, consequently, what is good, concerning which see above, n. 566, 620, 636, 662. The internal man here addresses the external, or those things appertaining to the external which disagree; as is usual with man when he perceives any evil adhering to him, from which he is desirous to be separated, as is the case in temptations and combats. For it is known to those who have been in temptations and combats, that they perceive in themselves what things disagree, from which they cannot be separated so long as the combat continues; but still they desire separation, and sometimes to such a degree as to be angry with evil, and to wish to expel it. This is what is here signified.

1581. "Separate, I pray thee, from me."—That it signifies, that good cannot appear, unless what is discordant be annihilated, appears from what has been just now said; viz. that the internal man is desirous that what is discordant in the external man should separate itself, since, before it is separated, the good which flows in continually from the internal man, that is, through the internal man from the Lord, cannot appear. But as to what concerns this separation, it is to be known, that there is not separation, but that there is quiescence. In the case of any man, except of the Lord, the evil which is in the external man is incapable of being separated; whatever a man has once acquired, remains: but it seems to be separated when it is rendered quiescent; for thus it appears as if it were annihilated. Nor is it thus quiescent, so as to appear annihilated, except from the Lord. When it is thus quiescent, then first goods flow in from the Lord, and affect the external man. Such is the

state of the angels ; nor do they know otherwise than that evil is separated from them ; whereas there is only a detention from evil, and thus its quiescence, so that it appears annihilated. Thus its separation is an appearance ; which the angels also know when they reflect.

1582. "If to the left, I will go to the right ; if to the right, I will go to the left."—That this signifies separation, appears from the signification of the right and the left. The right and the left do not denote any certain quarter, or certain place, but only imply what is relatively so situated ; as may appear from this circumstance, that both the east and the west, both the north and the south, may be either on the right or on the left, according to the direction of the person. The case is similar in regard to places : thus the land of Canaan could not be said to be on the right or on the left, except respectively. Wherever the Lord is, there is the centre, and thence is the right and the left. Thus, whether Abram, by whom the Lord is represented, went in this direction or that, the representative still was with him, and also the land, so that it was the same thing whether he was in the land of Canaan, or elsewhere ; comparatively as the place where the person of the highest dignity sits at table is the highest place, and hence are determined the places right and left. Wherefore going to the right or to the left, was a form of expressing option, by which was signified separation.

1583. Verse 10. *And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was all well watered, before Jehovah destroyed Sodom and Gomorrah, as the garden of Jehovah, as the land of Egypt in coming to Zoar.* "And Lot lifted up his eyes," signifies, that the external man was illuminated from the internal : "and beheld all the plain of Jordan," signifies, those goods and truths which were with the external man : "that it was all well watered," signifies, that there they might increase : "before Jehovah destroyed Sodom and Gomorrah," signifies, the external man destroyed by lusts of evil, and by persuasions of the false : "as the garden of Jehovah," signifies, things rational : "as the land of Egypt in coming to Zoar," signifies scientifics from affections of good. By the whole verse is signified, that the external man appeared to the Lord, such as it is in its beauty, when conjoined with the internal.

1584. "And Lot lifted up his eyes."—That this signifies the illumination of the external man from the internal, appears from

the signification of lifting up the eyes, which is, to see, and, in the internal sense, to perceive. In the present case it is to be illuminated ; because it is predicated of Lot, or the external man ; who, when he perceives the quality of the external man in its conjunction with the internal, or what it is in its beauty, is illuminated from the internal, and is then in the divine vision here treated of. It cannot be doubted that the Lord, when a child, was frequently, as to the external man, in such divine vision, because he alone was to join together the external man with the internal. His external man was his Human Essence, but his internal man the Divine Essence.

1585. "And he beheld all the plain of Jordan."—That this signifies those goods and truths which were with the external man, appears from the signification of a plain, and of Jordan. The plain about Jordan, in the internal sense, signifies the external man as to all his goods and truths. That the plain of Jordan has this signification, is because Jordan was the boundary of the land of Canaan. The land of Canaan, as has been said and shown above, signifies the kingdom and church of the Lord, and, indeed, the celestial and spiritual things belonging to it ; wherefore also it is called the Holy Land, and the Heavenly Canaan ; and as it signifies the kingdom and church of the Lord, it signifies, in the supreme sense, the Lord himself, who is the all in all of his kingdom and of his church. Hence all things which existed in the land of Canaan were representative. Those which were in the midst of the land, or which were inmost, represented the Lord's internal man ; as Mount Zion and Jerusalem, Mount Zion representing things celestial, and Jerusalem things spiritual. Those which were at a distance thence, represented things more remote from internal ; and those at the extremities, or which formed the boundaries, represented the external man. The boundaries of Canaan were several ; in general, the two rivers, Euphrates and Jordan, and also the sea ; whence Euphrates and Jordan represented things external. Here, therefore, the plain of Jordan signifies, as it represents, all things appertaining to the external man. The case is the same, when the land of Canaan is predicated of the Lord's kingdom in the heavens, or of his church on earth, or of an individual member of his kingdom or church, or, abstractedly, of the celestial things of love, &c. Hence it is, that almost all the cities, yea, all the mountains, hills, valleys, rivers, and other things, in the land of Canaan, were representative. That the river Eu-

phrates, as being a boundary, represented things sensual and scientific, which belong to the external man, was shown above, n. 120. That Jordan, also, and the plain of Jordan, have the same signification, may appear from the following passages: "My God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the little hill," Psalm xlii. 6; where the land of Jordan denotes what is lowly, consequently, what is distant from the celestial, as the externals of man are from the internals. The passing of the children of Israel over Jordan, when they entered into the land of Canaan, and the dividing of the river at that time, represented also the passage to the internal man through the external; and, likewise, man's entrance into the kingdom of the Lord: with many other things besides, Josh. iii. 14 to the end, chap. iv. 1 to the end. And as the external man is continually assaulting the internal, and aspiring to dominion, therefore the *pride* or *swelling of Jordan* became a prophetic form of speaking: as in Jeremiah: "If thou hast run with the footmen, and they have wearied thee, then how wilt thou contend with horses? and if in the land of peace, wherein thou trustedst, then how wilt thou do in the swelling of Jordan?" xii. 5, where the swelling of Jordan denotes the things appertaining to the external man, which rise up, and are desirous to have dominion over the internal; as is the case with reasonings, which are here called horses, and the confidence thence derived. Again, in the same prophet: "Edom shall be a desolation. Behold, he shall come up as a lion from the swelling of Jordan to the habitation of the strong," xlix. 17, 19: where the swelling of Jordan denotes the swelling of the external man against the goods and truths of the internal. In Zechariah: "Howl, fir-tree, for the cedar is fallen; because the mighty are spoiled: howl, ye oaks of Bashan; for the defenced forest is come down. A voice of the howling of the shepherds; for their glory is spoiled; a voice of the roaring of young lions; for the pride of Jordan is spoiled," xi. 2, 3. That Jordan was the boundary of the land of Canaan, appears, Numb. xxxiv. 12; and that it was the boundary of the land of Judah towards the east, Josh. xv. 5.

1586. "That it was all well watered."—That this signifies, that there they may increase, viz. goods and truths, may appear from the signification of watered, see above, n. 108.

1587. "Before Jehovah destroyed Sodom and Gomorrah."

That this signifies, the external man destroyed by lusts of evil and by persuasions of the false, may appear from the signification of Sodom, as being the lusts of evil; and from the signification of Gomorrah, as being the persuasions of the false. For these two are what destroy the external man, and separate it from the internal; and these were what destroyed the Most Ancient Church before the flood. Lusts of evil appertain to the will, and persuasions of the false appertain to the understanding; and when these two have rule, the external man is wholly destroyed; in which state, also, it is separated from the internal; not that the soul or spirit is separated from the body, but that good and truth are separated from the soul or spirit, so as not to enter by influx, except remotely; concerning which influx, by the divine mercy of the Lord, elsewhere. And because in the human race, the external man was thus destroyed, and the bond between it and the internal, that is, between it and good and truth, broken, therefore the Lord came into the world in order to conjoin and unite the external man to the internal, that is, the Human Essence to the Divine. The quality of the external man, when conjoined with the internal, is here described, viz. that before Jehovah destroyed Sodom and Gomorrah, it was as the garden of Jehovah, as the land of Egypt in coming to Zoar.

1588. "As the garden of Jehovah."—That this signifies things rational, appears from the signification of the garden of Jehovah, as being intelligence, concerning which see n. 100; consequently, as being the rational, which is the medium between the internal and external man. The rational is the intelligence of the external man. It is called the garden of Jehovah when the rational is celestial, that is, from a celestial origin, as it was with the Most Ancient Church; concerning which it is thus written in Isaiah: "Jehovah shall comfort Zion, he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of Jehovah: joy and gladness shall be found therein, thanksgiving and the voice of melody," li. 3. But it is called the garden of God when the rational is spiritual, that is, from a spiritual origin, as with the Ancient Church; concerning which in Ezekiel: "Full of wisdom, and perfect in beauty: thou hast been in Eden, the garden of God," xxviii. 12, 13. The rational of man is compared to a garden by reason of the representative which is rendered visible in heaven; for when the celestial-

spiritual from the Lord flows into the rational of man, it exhibits such an appearance ; nay, visible paradises are also hence presented to the view, which in magnificence and beauty exceed every idea of human imagination. Such is the effect of the influx of celestial-spiritual light from the Lord, concerning which n. 1042, 1043. Yet the paradisiacal scenes and beauties are not what affect the angels, but the celestial-spiritual things which live therein.

1589. "As the land of Egypt in coming to Zoar."—That this signifies scientifics originating in the affections of good, may appear from the signification of Egypt, concerning which see, n. 1164, 1165, in a good sense, n. 1462, as denoting science ; and from the signification of Zoar, as being the affection of good. Zoar was a city not far from Sodom, whither also Lot fled when he was rescued by the angels from the burning of Sodom, concerning which see Gen. xix. 20, 22, 30. Zoar is also mentioned Gen. xiv. 2, 8 ; Deut. xxxiv. 3 ; Isaiah xv. 5 ; Jer. xlviii. 34 ; where it likewise signifies affection ; and because the affection of good, so also in an opposite sense, as is usual, the affection of evil. There are three parts or principles which constitute the external man, viz. the rational, the scientific, and the external sensual. The rational is interior, the scientific is exterior, the sensual is outermost. The rational is that by which the internal man is conjoined with the external ; and according to the quality of the rational, such is the conjunction. By the external sensual are here meant the sight and hearing. But the rational in itself is nothing, unless affection flows into it, and makes it active, and gives it life. Hence it follows, that as the quality of the affection is, such is the rational. When the affection of good flows in, then the affection of good becomes in the rational, the affection of truth : it is the reverse when the affection of evil flows in. As the scientific applies itself to the rational, and is instrumental to it, it follows, that affection flows into this likewise, and gives it its order and arrangement. For nothing lives in the external man but affection : the reason of which is, because the affection of good descends from the celestial, that is, from celestial love, which vivifies all into which it flows, yea, even the affections of evil, or lusts. For the good of love from the Lord continually flows in, and descends through the internal man into the external : but if man be in the affection of evil, or in lust, he perverts this good : still, however, his life flows thence as from its origin.

This may be seen comparatively in the objects which receive the sun's rays. There are some which receive them most beautifully, and change them into most beautiful colors; as the diamond, the ruby, the jacinth, the sapphire, and other precious stones; whilst there are others which do not so receive them, but change them into the vilest colors. The same may also be seen in the tempers and dispositions of men; there being some who receive what is good in another with all affection, whilst there are others who change such good into evil. Hence it may appear what science is originating in the affections of good; which is signified by the land of Egypt in coming to Zoar, when the rational is as the garden of Jehovah.

1590. That by the whole verse is signified, that the external man appeared to the Lord such as it is in its beauty when conjoined with the internal, may appear from the internal sense, in which the Lord, as to the internal man, is represented by Abram, and as to the external, by Lot. What is the beauty of the external man when conjoined with the internal, cannot be described, because such conjunction does not exist with any man, but with the Lord alone: so far as it is effected with man and angel, it is from the Lord. It may indeed, in some small degree, appear from the image of the Lord, as to his external man, in the heavens, see n. 553 and 1530. The three heavens are images of the Lord's external man, whose beauty cannot at all be described by any thing capable of suggesting to the apprehension of any one an idea of its quality. As with the Lord all is infinite, so in heaven all is indefinite; and the indefinite of heaven is an image of the infinite of the Lord.

1591. Verse 11. *And Lot chose for himself all the plain of Jordan; and Lot journeyed from the east, and they were separated, a man from his brother.* "And Lot chose for himself all the plain of Jordan," signifies, the external man, as being of such quality: "And Lot journeyed from the east," signifies, those things appertaining to the external man which recede from celestial love: "and they were separated, a man from his brother," signifies, that those things are the cause of separation.

1592. "And Lot chose to himself all the plain of Jordan." That these words signify the external man as being of such a quality, appears from the signification of the plain of Jordan, as denoting the external man, concerning which see the preceding verse. The beauty of the external man, when conjoined with

the internal, is described in the preceding verse ; but its deformity, when disjoined, is described in this verse and in the two following.

1593. "And Lot journeyed from the east."—That this signifies those things appertaining to the external man which recede from celestial love, appears from the signification of the east, as being the Lord, thus all that is celestial, concerning which see above, n. 101. As by the east is signified the Lord, it hence follows, that the east here is the Lord's internal man, which was Divine. Thus, by Lot's journeying from the east, is here signified, that the external man receded from the internal.

1594. "And they were separated, a man from his brother."—That this signifies that those things are the cause of separation, hence follows. What is meant by a man-brother was shown above, at verse 8, viz. that it is union ; wherefore to be separated, a man from his brother, is disunion. What disunites the external man from the internal, is unknown to man ; the cause of which ignorance is manifold. It is owing, partly, to his not knowing, or, if he be told it, to his not believing, that there is any internal man ; and, partly, to his not knowing, or, if he be told it, to his not believing, that self-love and the lusts belonging to it are the things which disunite ; as also the love of the world and its lusts ; but these not so much as self-love. The reason why man does not know, and, if he be told it, does not believe, that there is an internal man, is, because he lives in corporeals and sensuels, which cannot possibly see what is interior : interior things are capable of seeing what is exterior, but exterior things are not capable of seeing what is interior ; as, in the case of vision, the internal sight can see what the external sight does, but the external sight cannot at all see what the internal sight does, or, as the intellectual and rational can perceive the nature and quality of the scientific ; but not the reverse. A further reason is, because he does not believe that there is a spirit which is separated from the body at death, and scarcely that there is an internal life which is called the soul : for when the sensual and corporeal man thinks of separating the spirit from the body, it occurs to him as a thing impossible, because he places life in the body ; in which idea he confirms himself by this, amongst other things, that brutes also live in the body, and yet do not live after death. All this is a consequence of his living merely in corporeals and sensuels ; which life, considered in itself, is little else than the life of brute

animals, only with this difference, that man has a capacity of thinking, and of reasoning, notwithstanding his want of reflection on this distinguishing faculty. This cause, however, is not that which chiefly operates in disuniting the external man from the internal ; for the greatest part of mankind are in this incredulity, and the most learned more than the simple : but what principally disunites is self-love, as also the love of the world, but not so much as the love of self. The reason why man is ignorant of this, is, because he lives in no charity ; and, when this is the case, it cannot appear to him that the life of self-love and of its lusts is so contrary to celestial love. There is also in self-love and its lusts a flamy something, and thence a delight, which so affects the life, that he hardly knows otherwise than that eternal happiness itself consists in it ; accordingly, many make eternal happiness to consist in becoming great after the life of the body, and in being served by others, even by angels ; when yet they themselves are unwilling to serve any, except with a secret view to themselves that they may be served. When they say that they are then willing to serve the Lord alone, this is false : for they who are in self-love would have even the Lord serve them ; and in proportion as this is not done, they recede. Thus the desire of their hearts is, that they themselves may be lords, and govern the universe. It is easy to conceive what kind of government this would be, where such a desire is general, nay, universal. Would it not be an infernal government, where every one loves himself above all others ? Yet this is inseparably included in self-love. Hence may appear what is the quality of self-love ; as also from this, that it conceals in itself hatred against all who do not subject themselves to it as slaves : and as it carries in itself hatred, so also does it include all sorts of revenge, cruelty, deceit, and other abominable dispositions. But mutual love, which alone is celestial, consists in this ; that one not only says, but also acknowledges and believes, that he is most unworthy, that he is something vile and filthy, and that the Lord, out of an infinite mercy, is continually drawing and keeping him out of hell, into which he is continually attempting, nay desiring, to plunge himself. The ground of his acknowledgment and belief is, because it is the truth ; not that the Lord, or any angel, desires such acknowledgment and belief from any one, with a view to receive homage by his abasement, but to prevent his being puffed up with pride, when in reality he is of such quality ; as if dung

should call itself pure gold, or as if a fly on a dunghill should call itself a bird of Paradise. In proportion, therefore, as man acknowledges and believes himself to be such as he is, he recedes from self-love and its lusts, and regards self with abhorrence: and so far as this is the case with him, he receives from the Lord heavenly love, that is, mutual love, which consists in a desire to serve all. These are they who are understood by the least, who become greatest in the kingdom of the Lord; Matt. xx. 26, 27, 28; Luke ix. 46, 47, 48. Hence it may appear, that what principally disjoins the external man from the internal, is self-love; and that what principally unites the external man to the internal, is mutual love; which cannot exist before self-love recedes: for they are altogether contrary. The internal man is nothing else but mutual love. The spirit of man, or the soul, is the interior man, which lives after death, and is organic, for it is adjoined to the body, during man's life in the world. This interior man, or man's soul, or spirit, is not the internal man, but the internal man is in it, when mutual love is in it. The things appertaining to the internal man are of the Lord, so that it may be said that the internal man is the Lord; but as the Lord gives to angel and to man, whilst he lives in mutual love, a celestial proprium, so that it appears to him as if he did good from himself, hence the internal man is predicated of man as if it were his. But whoever is in mutual love, acknowledges and believes that all good and truth are not his, but the Lord's, and that the ability to love another as himself, and especially, as the angels, to love another more than himself, is the gift of the Lord; from which gift and its happiness he recedes, in proportion as he recedes from the acknowledgment that it is the Lord's.

1595. Verse 12. *Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain; and spread his tent even to Sodom.* "Abram dwelled in the land of Canaan," signifies the internal man as being in the celestial things of love: "and Lot dwelled in the cities of the plain," signifies, the external man as being in scientifics: "and spread his tent even to Sodom," signifies, extension to lusts.

1596. "And Abram dwelled in the land of Canaan."—That this signifies the internal man as being in the celestial things of love, appears from the signification of the land of Canaan as being the celestial things of love; concerning which much has been said above.

1597. "And Lot dwelled in the cities of the plain."—That this signifies the external man as being in scientifics, appears from the representation of Lot, as being the external man ; and from the signification of a city, or cities, as being doctrinals ; which in themselves are nothing else than things of science, when they are predicated of the external man separated from the internal : that cities signify doctrinals both true and false, was shown above, n. 402.

1598. "And spread his tent even to Sodom."—That it signifies extension to lusts, appears from the signification of Sodom, as being lust ; concerning which above, verse 10. What is said here, corresponds with what was said in the preceding verse, that the plain of Jordan was all watered, as the garden of Jehovah, as the land of Egypt in coming to Zoar ; treating of the external man when united with the internal ; and by the land of Egypt in coming to Zoar, were signified scientifics from the affections of good. But here by Lot's dwelling in the cities of the plain, and spreading his tent even to Sodom, is signified the external man when not united with the internal ; and by these words are signified scientifics from the affections of evil, or from lusts. For there the beauty of the external man when united with the internal was described ; but here, its deformity when not united ; and still more in the following verse, where it is said, "And the men of Sodom were wicked, and sinners against Jehovah exceedingly." What the deformity of the external man is when separated from the internal, may appear to every one from what has been said concerning self-love and its lusts, which are what principally disunites. In proportion to the beauty of the external man when united with the internal, is its deformity when disunited. For the external man, considered in itself, is nothing else but as a servant to the internal, and as a kind of instrumental, that ends may become uses, and uses be exhibited in effect, that thus all things be perfected ; but the reverse happens when the external separates itself from the internal, and wishes to serve itself alone ; especially if it desires to rule over the internal ; which is owing principally to self-love and its lusts, as has been shown.

1599. Verse 13. *And the men of Sodom were wicked, and sinners against Jehovah exceedingly.* "The men of Sodom were wicked, and sinners against Jehovah exceedingly," signifies the lusts to which scientifics extended themselves.

1600. That this is the signification of these words, may ap-

pear from the signification of Sodom spoken of above, as denoting lusts; and from the signification of men, as being things intellectual and rational, here scientifics, because they are predicated of the external man when separated from the internal: That men signify things intellectual or rational, was shown above, n. 265, 749, 1007. Scientifics are then said to extend to lusts, when they are learned with no other end than that one may become great, and not that they may be serviceable in making him good. All scientifics are for the end that man may become rational and thereby wise, and that thus he may serve the internal man.

1601. Verse 14. *And Jehovah said unto Abram, after Lot was separated from him, Lift up, I pray thee, thine eyes, and look from the place where thou art, towards the north, and towards the south, and towards the east, and towards the west.* “And Jehovah said unto Abram,” signifies, that Jehovah thus spake to the Lord: “After Lot was separated from him,” signifies, when the lusts of the external man were removed so as not to impede: “Lift up, I pray thee, thine eyes, and look from the place where thou art,” signifies, the state in which the Lord then was, from which he might perceive things to come: “towards the north, and towards the south, and towards the east, and towards the west,” signifies, all, as many as are in the universe.

1602. That “Jehovah said unto Abram,” signifies that Jehovah thus spake to the Lord, may appear from the internal sense of the Word, in which by Abram is meant the Lord; and also from the state itself in which he then was, and which is here also described, namely, that the external things, which impeded, were removed; as is signified by these words: “After Lot was separated from him.” The Lord as to the internal man was Divine, because born of Jehovah; wherefore, when nothing impeded on the part of the external man, it follows that he saw all things to come. That this then appeared as if Jehovah spake, is because it was presented before the external man. As to the internal man the Lord was One with Jehovah, as he himself teaches, in John, in these words: “Philip said, Show us the Father, Jesus said unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that seeth me, seeth the Father; how sayest thou, then, Show us the Father? Believest thou not that I am in the Father, and the Father in me?—Believe me, that I am in the Father, and the Father in me,” xiv. 8, 9, 10, 11.

1603. "After Lot was separated from him."—That this signifies, when the lusts of the external man were removed, so as not to impede, appears from the representation of Lot, as being the external man: and also from what precedes, that he was separated, that is, the things which impeded; and when these were removed, the internal man, or Jehovah, acted as one with the external, or with the Lord's Human Essence. The external things that are discordant, which were spoken of above, are the only things that hinder the internal man, when it acts upon the external, from making it one with itself. The external man is nothing else but an instrumental or organical something, having no life in itself, but receiving life from the internal man, and then it appears as if the external man had life from itself. With the Lord, however, after he had expelled hereditary evil, and thus had purified the organicals of the Human Essence, these also received life; so that the Lord, as he was life with respect to the internal man, became life also with respect to the external man. This is what is signified by glorification, in John: "Jesus said, Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him," xiii. 31, 32. And again: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.—And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was," xvii. 1, 5. And again: Jesus said, "Father, glorify thy name. Then came there a voice from heaven, saying, I both have glorified it, and will glorify it again," xii. 28.

1604. "Lift up, I pray thee, thine eyes, and look, from the place where thou art."—That this signifies the state in which the Lord then was, appears from the signification of lifting up the eyes and looking, as denoting to be illuminated and to perceive, concerning which see above, at verse 10: and from the signification of place, in the internal sense, as being state. That place is nothing else but state, was shown n. 1274, 1376, 1377, 1378, 1379.

1605. "Towards the north, and towards the south, and towards the east, and towards the west."—That these words signify, all, as many as are in the universe, may appear from their signification. The north, the south, the east, and the west, in the Word, have each a distinct meaning. The north signifies those who are out of the church, viz. who are in darkness as to

the truths of faith: it also signifies darkness in man: but the south signifies those who are within the church, viz. those who are in the light as to knowledges: in like manner, also, it signifies the light itself. The east signifies those who formerly existed; and also celestial love, as has been shown above: but the west signifies those who are to come hereafter; and in like manner those who are not in love. Their particular signification appears from the series in the internal sense. But when they are all named, as here, the north, the south, the east, and the west, they signify all throughout the world, who exist at present, and who have existed, and who shall exist: they signify also the states of mankind as to love and faith.

1606. Verse 15. *For all the land which thou seest, I will give it to thee, and to thy seed for ever.* "For all the land which thou seest, I will give it to thee." signifies, the heavenly kingdom, that it should be the Lord's: "and to thy seed for ever," signifies, those who should have faith in him.

1607. "For all the land which thou seest, I will give it to thee."—That this signifies the heavenly kingdom, that it should be the Lord's, appears from the signification of land, and here of the land of Canaan, (because it is said, the land which thou seest) as denoting the heavenly kingdom. For by the land of Canaan was represented the Lord's kingdom in the heavens, or heaven. and the Lord's kingdom on earth, or the church; which signification of land or earth has been repeatedly spoken of above. That the kingdom in the heavens and on earth was given to the Lord, appears throughout the Word; as in Isaiah: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the Father of eternity, the Prince of peace," ix. 5. And in Daniel: "I saw in the night-visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And to him was given dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," vii. 13, 14. The Lord himself also saith this in Matthew, "All things are delivered unto me of my Father," xi. 27, and in Luke x. 22; and again, in Matthew, "All power is given to me in heaven and in earth," xxviii. 18; and in John, "Thou has given him power over all flesh, that

he should give eternal life to as many as thou hast given him," xvii. 2, 3: which is also signified by sitting on the right hand; as in Luke: "Hereafter shall the Son of Man sit on the right hand of the power of God," xxii. 69. In respect to all power being given to the Son of Man, both in the heavens and on earth, it is to be known, that the Lord had power over all things in the heavens and on earth before he came into the world; for he was God from eternity, and Jehovah; as he himself says plainly in John: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was," xvii. 5: and again: "Verily, verily, I say unto you, Before Abraham was, I am," viii. 58. For he was the Jehovah and God of the Most Ancient Church which was before the flood, and appeared to the men of that Church: He was also the Jehovah and God of the Ancient Church which was after the flood: and he it was whom all the rites of the Jewish Church represented, and whom they worshiped. But that he himself says, that all power was given to him in heaven and on earth, as if it was then first given, is because by the Son of Man is meant his Human Essence, which, when united with the Divine, was also Jehovah, and had at the same time power; which could not be the case before he was glorified, that is, before his Human Essence, by union with the Divine, had also life in itself, and had thus, in like manner, become Divine, and Jehovah; as he himself says in John: "As the Father hath life in himself, so hath he given to the Son to have life in himself," v. 26. His Human Essence, or external man, is also what is called in Daniel the Son of Man, in the passage above quoted; and in Isaiah, in the passage quoted, "Unto us a child is born; unto us a Son is given." That the heavenly kingdom would be given him, and all power in the heavens and on earth, was now seen by him, and promised to him; and is signified by these words, "All the land which thou seest, I will give it to thee, and to thy seed for ever." This was before his Human Essence was united to his Divine: which union was effected when he conquered the devil and hell, that is, when, by his own power and his own strength, he expelled all evil, which alone disunites.

1603. "And to thy seed for ever."—That these words signify those who should have faith in him, appears from the signification of seed, as being faith, and this the faith of charity; concerning which above, n. 255, 256, 1025. That the heav-

enly kingdom would be given to his seed, that is, to those who have faith in him, appears plainly from the Lord's own words in John: "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life, but he that believeth not the Son shall not see life," iii. 35, 36. And again: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," i. 12, 13. Hence it appears what faith is, or what it is to believe on him, viz. that it is to receive him, and to believe on him, not by the will of the flesh, nor by the will of man: the will of the flesh is what is contrary to love and charity, for that is what is signified by flesh, n. 999; and the will of man is what is contrary to faith grounded in love or charity, this being signified by man. The will of the flesh and the will of man are what disjoin; but love and faith thence are what conjoin; wherefore they are born of God with whom is love and faith thence derived: and as they are born of God, they are called the sons of God, and are his seed, and receive the heavenly kingdom; which is signified in this verse by these words: "All the land which thou seest, I will give it to thee, and to thy seed, for ever." That the heavenly kingdom cannot be given to those who are in faith without charity, that is, to those who say they have faith, and yet bear hatred towards their neighbor, may appear to every person who will reflect: for there can be no life in such faith, when hatred, that is, hell, constitutes the life: for hell consists merely of hatreds: not of those which man has received hereditarily, but of those which he has actually imbibed by his own life.

1609. Verse 16. *And I will make thy seed as the dust of the earth; so that if any one can number the dust of the earth, thy seed also shall be numbered.* "And I will make thy seed as the dust of the earth," signifies, multiplication to an immense degree: "so that if any one can number the dust of the earth, thy seed also shall be numbered," signifies, asseveration.

1610. "And I will make thy seed as the dust of the earth." That this signifies multiplication to an immense degree, appears without explication. It is here said that his seed should be made as the dust of the earth: in other passages in the Word it is said, as the sand of the sea; in others, as the stars of the heavens: and each expression has its peculiar signification. The dust of the earth has respect to those things that are celestial;

for the earth, or land, as has been shown above, signifies the celestial of love: the sand of the sea has respect to those things that are spiritual; for the sea, as has also been shown, signifies the spiritual of love: the stars of the heavens signify each in a superior degree: and as these things are innumerable, these became customary forms of speech, to express fructification and multiplication to an immense degree. That his seed should be multiplied to an immense degree, that is, the faith of love, or love, in the supreme sense signifies the Lord, and indeed his Human Essence: for the Lord, as to the Human Essence, is called the seed of the woman, concerning which n. 256: and when the Lord's Human Essence is signified, by multiplication to an immense degree is meant the celestial and spiritual infinite. But when by seed is signified the faith of charity, or charity, in the human race, it is meant, that the seed in every one, who lives in charity, should be immensely multiplied. This is the case, in the other life, with every one who lives in charity; which is then multiplied to such a degree, with its consequent faith, and their attendant happiness, that it can only be described as immense and ineffable. When by seed is signified the human race, it is to be understood that the multiplication of the subjects of the Lord's kingdom is also immense; not only from those who are within the church, and their infants, but likewise from those who are without the church, and their infants. Hence the Lord's kingdom, or heaven, is immense; concerning which immensity, by the divine mercy of the Lord, more will be said elsewhere.

1611. Verse 17. *Arise, walk through the land, according to its length, and according to its breadth; for I will give it unto thee.* "Arise, walk through the land," signifies, that he should thoroughly view the heavenly kingdom: "according to its length, and according to its breadth," signifies, its celestial and spiritual: for I will give it unto thee," signifies, that it should be his.

1612. "Arise, walk through the land."—That it signifies, that he should thoroughly view the heavenly kingdom, appears from the signification of the land, as being the heavenly kingdom, of which much has been said above. To arise and walk through the land, is, in a literal sense, to explore and see its quality; wherefore, in the internal sense, in which by the land, or the land of Canaan, is signified the kingdom of God in the heavens, or heaven, it signifies to view thoroughly, as also to perceive.

1613. "According to its length, and according to its breadth." That it signifies the celestial and spiritual, or what is the same, good and truth, may be seen above, n. 650 ; where it was stated, that length signifies good, and breadth truth : the reason is ; because the land signifies the heavenly kingdom, or the church, of which length and breadth cannot be predicated, but only those things, which are parallel and correspondent, which are goods and truths. The celestial, or good, as being primary, is compared to length ; but the spiritual, or truth, as being secondary, is compared to breadth. That breadth is truth, appears manifestly in the prophetic word ; as in Habakkuk : " Lo, I raise up the Chaldæans, a bitter and hasty nation, who shall walk through the breadths of the land," i. 6 : where the Chaldæans denote those who are in the false : to walk through the breadths of the land, signifies, to destroy truths, being predicated of the Chaldæans. In David : " Thou hast not shut me up into the hand of the enemy : thou hast caused my feet to stand in breadth," Ps. xxxi. 8 : where to stand in breadth, signifies, in the truth. Again : I called upon Jehovah out of straitness : he answereth me in breadth," Ps. cxviii. 5 : to answer in breadth, signifies, in truth. In Hosea : " Jehovah will feed them as a lamb in breadth," iv. 16 : to feed in breadth, signifies, to teach truth. In Isaiah : " He (Ashur) shall go through Judah ; he shall overflow and go over ; he shall reach even to the neck ; and the stretchings out of his wings shall fill the breadth of thy land," viii. 8 ; where Ashur denotes reasoning which should overflow the land, or the church ; wings denote reasonings whence come falses ; the filling of the breadth, denotes that it should be full of falses, or things contrary to truth. Because the length of the land signified good, and its breadth truth, the New Jerusalem is described as being measured, and lying four-square, and its length to be equal to its breadth, Rev. xxi. 16 : from which one may see, that length and breadth signify thus, since the New Jerusalem is nothing else but the Lord's kingdom in the heavens and on earth. From the signification of things in the internal sense, forms of speech were framed, and were anciently in common use, expressing things celestial and spiritual by such things as exist on earth ; as by lengths and breadths ; so also at this day, when in common language, height and depth are predicated of wisdom.

1614. " For I will give it unto thee."—That it signifies, that it should be his, appears without explication. That the land,

or heavenly kingdom, belongs to the Lord alone, appears from what has been abundantly shown, viz. that there is no other Lord of heaven: and since he is Lord of heaven, he is also Lord of the church. The same appears further from this consideration, that all the celestial and spiritual, or all good and truth, is from the Lord alone, by virtue of which the Lord is the all in all in his heaven, and this so much, that whosoever has not an apperception of good and truth as coming from the Lord, is no longer in heaven. This is the sphere which reigns in the universal heaven; this, also, is the soul of heaven; and this is the life which flows into all who are in good.

1615. Verse 18. *And Abram spread his tent, and came, and dwelt in the oak-groves of Mamre, which is in Hebron, and built there an altar unto Jehovah.* “Abram spread his tent, and came, and dwelt in the oak-groves of Mamre, which is in Hebron,” signifies, that the Lord came to a perception still more interior: this is the sixth state: “and built there an altar unto Jehovah,” signifies, worship from that state.

1616. “And Abram spread his tent, and came, and dwelt in the oak-groves of Mamre, which is in Hebron.”—That this signifies, that the Lord came to a perception still more interior, appears from the signification of spreading a tent, as being conjunction; for a tent is the holy of worship, as was shown above, n. 414, 1452; by which the external man is conjoined with the internal. It appears, also, from the signification of an oak-grove, as being perception, as above, n. 1442, 1443: where the oak-grove Moreh denotes the first perception; but here, the oak-groves Mamre, in the plural number, denote more abundant perception, that is, more interior. This perception is called the oak-groves Mamre, which is in Hebron. Mamre is mentioned also in other places; as in Gen. xiv. 13: chap. xviii. 1; chap. xxiii. 17, 18, 19; chap. xxxv. 27: so also is Hebron; as in Gen. xxxv. 27; chap. xxxvii. 14; Josh. x. 36, 39; chap. xiv. 13, 14, 15; chap. xv. 13, 54; chap. xx. 7; chap. xxi. 11, 13; Judges i. 10, 20, and in other places: but what its signification is in each place, will be shown, by the divine mercy of the Lord, elsewhere. With respect to the oak-groves of Mamre, as denoting a still more interior perception, the case is this. In proportion as the things appertaining to the external man are conjoined with the celestial things of the internal man, perception increases and becomes more interior. Conjunction with things celestial gives perception: for in things celestial,

which are of love towards Jehovah, is the very life of the internal man : or, what is the same thing, in things celestial which are of love, that is, in celestial love, Jehovah is present : which presence is not perceived in the external man before conjunction is effected ; for all perception is from conjunction. From the internal sense it is here manifest how it was with the Lord, viz. that his external man, or Human Essence, was conjoined to the Divine Essence by degrees, according to the multiplication and fructification of knowledges. It is not possible for any one, as man, to be conjoined to Jehovah, or the Lord, except by knowledges ; for by knowledges man becomes man. This was the case with the Lord, since he was born as another man, and was instructed as another man : but into his knowledges, as recipient vessels, things celestial were continually insinuated, so that his knowledges were continually made the recipient vessels of things celestial, and these vessels at length themselves became celestial also. Thus he was continually advancing to the celestial things of infancy. For, as was said above, the celestial things appertaining to love are insinuated from the earliest infancy to childhood, and even to youth, as man is then and afterwards furnished with sciences and knowledges. Where man is such as to be capable of being regenerated, those sciences and knowledges are replenished with things celestial appertaining to love and charity, and so are implanted in the celestial things with which he was gifted in his progress from infancy to childhood and youth ; and thus his external man is conjoined with the internal. They are first implanted in the celestial things with which he was gifted in his youth, then in those with which he was gifted in childhood, and lastly in those with which he was gifted in infancy : and then he is an infant, such as those of whom the Lord says, that of such is the kingdom of God. This implantation is effected by the Lord alone ; wherefore, nothing celestial exists with man, nor can exist, which is not from the Lord, and which is not the Lord's. But the Lord, by his own power, conjoined his external man with his internal, and filled his knowledges with things celestial, and implanted them in things celestial, all according to divine order ; first in the celestial things of childhood, then in the celestial things of the age between childhood and infancy, lastly in the celestial things of his own infancy. Thus he became, at the same time, as to his Human Essence, Innocence itself and Love itself, from whom is all innocence and all love both in the

heavens and the earth. Such innocence is true infancy, because it is at the same time wisdom: but the innocence of infancy, unless by knowledges it becomes the innocence of wisdom, is of no use; wherefore infants, in the other life, are initiated into knowledges. As the Lord implanted knowledges in things celestial, so he had perception; for, as just said, all perception is from conjunction. He had his first perception when he implanted the scientifics of his childhood in celestial things; which perception is signified by the oak-grove Moreh. He had a second perception, which is here treated of, and which is interior, when he implanted knowledges in celestial things: and this perception is signified by the oak-groves Mamre, which is in Hebron.

1617. That this is a sixth state, appears from what was said in a foregoing chapter.

1618. "And he built there an altar unto Jehovah."—That this signifies worship from that state, appears from the signification of an altar, as being representative of all worship in general, concerning which see above, n. 921. By worship, in the internal sense, is signified all conjunction by love and charity. Man is continually in worship when he is in love and charity, external worship being only an effect. The angels are in such worship; wherefore with them there is a perpetual sabbath; whence also the sabbath, in the internal sense, signifies the kingdom of the Lord. Man, however, during his abode in the world, ought not to omit the practice of external worship; for by external worship things internal are excited; and by external worship things external are kept in a state of sanctity, so that internal things can flow in. Moreover, man is hereby imbued with knowledges, and prepared to receive things celestial. He also is gifted with states of sanctity, though he be ignorant thereof; which states are preserved by the Lord for his use in eternal life; for in the other life, all man's states of life return.

CONTINUATION CONCERNING THE LIGHT IN WHICH ANGELS LIVE, AND CONCERNING THEIR PARADISIACAL SCENERY AND HABITATIONS.

1619. WHEN man's interior sight is opened, which is the sight of his spirit, then there appear the things of another life, which cannot possibly be made visible to the sight of the body. The

visions of the prophets were nothing else. There are in heaven, as was said above, continual representatives of the Lord and of his kingdom; and there are also significatives; insomuch that nothing at all exists before the sight of the angels, which is not representative and significative. Hence are the representatives and significatives in the Word; for the Word is through heaven from the Lord.

1620. The things that are exhibited visibly in the world of spirits, and in heaven, are too numerous to be related; but as we are here treating of light, it is proper to mention some things which originate immediately from the light. Such are the atmospheres, paradisiacal scenery, rainbow-like splendors, palaces, and dwellings; which are there presented so bright and lively before the external sight of spirits and angels, and at the same time are perceived with such fulness of sense, that they affirm these to be real things, but the things of this world to be respectively not real.

1621. As to what respects the atmospheres in which the blessed live, which partake of the light, as being derived from it, they are innumerable, and of such beauty and pleasantness as cannot be described. There are adamantine atmospheres, which sparkle from every minutest point, as if from little spherules of diamond. There are other atmospheres resembling the glittering of all precious stones; others like the glittering of pearls that are transparent from their centres, and radiated with the most brilliant colors; others that flame as from gold and from silver, and also as from adamantine gold and silver; others of flowers of various colors, which are in forms most minute and indiscernible. Such atmospheres fill the heaven of infants with an indefinite variety. Nay, there are also atmospheres consisting as it were of sporting infants, in forms most minute and indiscernible, but still perceptible to an inmost idea; by which forms it is suggested to infants, that all things around them are alive, and that they are in the life of the Lord, which affects their inmosts with happiness. Beside these there are several other sorts of atmospheres: for the varieties are innumerable, and also inexpressible.

1622. As to what respects the paradisiacal scenery, it is stupendous. There are paradisiacal gardens presented to view, of an immense extent, consisting of all sorts of trees, of a beauty and pleasantness exceeding every idea of thought, which yet appear in so living a manner before their external sight, that they not only see them in the gross, but also perceive every single object much more vividly than the sight of the eye perceives similar objects on earth. To remove all doubt concerning this, I was also conducted where those are who live a paradisiacal life. It is in front, in an upper direction, over against the angle of the right eye. All things there, to every single object, appear in their most beautiful

spring and bloom, with an astonishing magnificence and variety; and they are living, by virtue of their being representative; for there is nothing but what represents and signifies something celestial and spiritual; thus they not only affect the sight with pleasantness, but the mind with happiness. Certain souls lately deceased, who, from the principles they had imbibed in the world, doubted the possibility of such things existing in another life, where there is neither wood nor stone, being taken up thither, and discoursing thence with me, said in their astonishment, that what they saw was inexpressible, and that they could not represent its inexpressibility by any idea, and that delights and happiness shone forth from every object, and this with successive varieties. The souls that are introduced into heaven, are generally first conducted to paradisiacal scenes. But the angels behold such things with other eyes, not being delighted with the paradises, but with the representatives, and thus with the celestial and spiritual things from which they are. It was from these that the Most Ancient Church derived their paradisiacal scenery.

1623. As to what respects the rainbow-like splendors, there is as it were a rainbow heaven, where the whole atmosphere appears to consist of very small continued rainbows. In this heaven are they who appertain to the province of the interior eye; being at the right in front, a little upwards. The whole atmosphere or aura therein consists of such splendors, and is radiated thus in every one, as it were, of its origins. Around is the form of a very large rainbow, encompassing the whole heaven, most beautiful, being composed of similar smaller rainbows, which are images of the larger. Every single color consists thus of innumerable rays, so that myriads constitute one common perceptible, which is, as it were, a modification of the origins of light arising from the celestial and spiritual things which produce it, and which at the same time present to the sight a representative idea of them. The varieties and variations of the rainbows are indefinite. It has been given me to see some of them; and, in order that some idea may be formed of the nature of their variety, and that it may appear how innumerable are the rays that constitute one visible, it is permitted to describe just one or two.

1624. There appeared to me the form of a larger rainbow, that thence I might know of what quality they are in their least forms. The light was most perfectly white, encompassed with a sort of circumference, in the centre of which was an obscure, and, as it were, earthy point, around which was spread a most resplendent brightness, which was variegated and discriminated by another brightness with yellowish points like little stars; beside other variegations occasioned by flowers of divers colors, which entered into the first most lucid appearance, and these colors flowed, not from a white, but from a flame-colored brightness: and were all

representative of things celestial and spiritual. All visible colors, in the other life, represent what is celestial and spiritual; the colors originating in a flame-like brightness representing the things appertaining to love and the affection of good, and those originating in a white brightness the things appertaining to faith and the affection of truth. All colors, in the other life, are from these origins; and therefore they are of such a refulgent brightness, that no colors in this world are to be compared with them. There are also colors which were never seen in the world.

1625. There appeared also the form of a rainbow, in the midst of which was a kind of green, grass-like appearance; and it was perceived as if there were a sun, out of sight, at the side illuminating it, and infusing into it so white and clear a light, as no words are able to describe. At the circumference there were most elegant colored variegations in a bright plane of pearl. From these, and other things, it was apparent what the forms of the rainbows were in their leasts; and that there are indefinite variations of them, and this according to the charity, and faith originating therein, of the person to whom they are represented, and who is as a rainbow to those to whom he is presented to view in his gracefulness and glory.

1626. Beside these paradisiacal objects, there are also cities exhibited to view, with magnificent palaces, contiguous to each other, splendid in their colors, and of an architecture surpassing all the powers of art. Nor is this wonderful, as like cities were seen also by the prophets, when their interior sight was open, and this so plainly that nothing in the world could be plainer. Thus John saw the New Jerusalem, which is also described by him in these words: "He carried me away in THE SPIRIT to a great and high mountain, and showed me that great city, the Holy Jerusalem,—having a wall great and high, and having twelve gates.—The building of the wall was jasper; and the city was pure gold like unto golden glass. The foundations of the wall were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chryso-prasus; the eleventh, jacinth; the twelfth, amethyst," Rev. xxi. 10, 12, 18, 19, 20: not to mention similar descriptions by the prophets. Innumerable such objects are seen by angels and angelic spirits in clear day; and, what is wonderful, they are perceived with all fulness of sense. This, a person who has extinguished spiritual ideas by the terms and definitions of human philosophy, and by reasonings, can never believe; when yet it is most true: that it is true, might be evident to every one from this consideration, that such objects were so frequently seen by the saints.

1627. Besides cities and palaces, it has also, at times, been

given me to see the decorations of particular parts; as those of the steps and gates thereof: and they seemed to move as if they were alive, and to vary themselves continually with new beauty and symmetry. I was also informed, that the variations may thus succeed perpetually, yea, even to eternity, with continually new harmony, the succession itself forming the harmony; and it was said, that these are among the least of the astonishing things.

1628. All the angels have their respective habitations, which are magnificent. I have at times been there, seen, and admired them; and conversed with those there. They are so distinct and conspicuous that nothing can be more so. The houses on earth are scarce any thing in comparison: they also call those which are on earth dead and not real, but their own alive and true, because from the Lord. The architecture is such, that art itself is thence, with an indefinite variety. The angels have declared to me, that if they could possess all the palaces throughout the whole earth, they would not exchange their own for them. What is of stone, and mortar, and wood, is to them dead; but what is from the Lord, and from life itself and light, is alive, and the more so, as they enjoy it with all fulness of sense. For the things that are there are completely adapted to the senses of spirits and angels; whilst the things that are in the light of the solar world, spirits cannot see at all by their own sight. Buildings of stone and wood, however, are adapted to the senses of men in the body. Spiritual things correspond with those that are spiritual, and corporeal things, with those that are corporeal.

1629. The habitations of good spirits and of angelic spirits have generally porticos, or long arched courts, sometimes double, to walk in; the walls of which are constructed with much variety, and are adorned also with flowers and wreaths of flowers wonderfully composed, beside many other ornaments, which, as was said, are varied in succession. At one time they are seen by them in a clearer light, at another time in a light less clear, but always with interior delight. Their dwellings are also changed into more beautiful ones, in proportion as the spirits are perfected. At the time of the change there appears somewhat representing a window on the side, which is dilated, and it becomes somewhat obscure within, and there is opened something as of heaven with stars, and a kind of cloud; which is a mark that their habitations are changing into such as are more pleasant.

1630. Spirits are very indignant that men have no ideas of the life of spirits and angels, but suppose that they are in an obscure state, which must needs be most melancholy, and in a kind of vacuity and emptiness; when nevertheless they are in the highest degree of light, and in the enjoyment of all goods as to all the senses, and indeed to their inmost perception. There were certain souls lately come from the world, who, by reason of the

principles they had there imbibed, had a persuasion, that such objects do not exist in the other life; wherefore they were introduced to the abodes of the angels, and there conversed and saw those things. On their return, they said, that they perceived it was so, and that the things they had seen were real, but that they had never believed this during their life in the body, nor could believe it; and that these must needs be among those wonderful things which are not believed, because they are not comprehended. Nevertheless, as they have the evidence of sense, but of the interior sense, this also was said to them: that they ought not therefore to doubt, because they do not comprehend; for if nothing was to be believed but what is comprehended, there would be no belief touching those things that belong to interior nature, much less those things that relate to eternal life. Hence comes the infatuation so prevalent at this day.

1631. They who have been rich during the life of the body, and have dwelt in magnificent palaces, and have made their heaven to consist therein, depriving others of their property under various pretences, without conscience and without charity, when they come into the other life, are at first, as was said above, introduced into their own most essential life which they had in the world, and also for some time it is allowed them to dwell in palaces, in like manner as in the world: for all, on their first entrance into the other life, are received as strangers and new guests, and their interiors and ends of life not being as yet discovered, they are entertained with kindness by angels from the Lord, who do them good, and minister to their gratification. But presently the scene is changed: their palaces by degrees are dissipated, and become small houses, successively more and more mean, till at length they are annihilated; and then they wander about, like those who beg alms, and ask to be received. But, because they are such, they are expelled from societies; and at length they become excrementitious, and emit a sphere of the foul smell of teeth.

1632. I have spoken with the angels concerning representatives, namely, that in the vegetable kingdom on earth there is nothing but what in some measure represents the kingdom of the Lord. They replied, that every thing in the vegetable kingdom, which is beautiful and ornamental, derives its origin through heaven from the Lord; and that when the celestial and spiritual things of the Lord flow into nature, such objects are actually exhibited, and that thence proceeds the vegetative soul or life. Hence come representatives. This, being unknown in the world, was called a heavenly arcanum.

1633. I have also been fully informed concerning the quality of the influx into the lives of animals, which are all dissipated after death: on which subject, by the divine mercy of the Lord, in what follows.

CHAPTER FOURTEENTH.

CONCERNING THE SPEECH OF SPIRITS AND ANGELS.

1634. It is known from the Word of the Lord, that many persons formerly conversed with angels and spirits, and that they heard and saw many things which exist in the other life; but that afterwards heaven was as it were shut up, insomuch that at this day it is scarcely believed that spirits and angels exist, still less that any one can converse with them, from an idea that it is impossible to converse with those who are invisible, and whom in their heart they deny. But whereas, by the divine mercy of the Lord, it has been granted me now for some years almost continually to hold discourse with spirits and angels, and to be in their company as one of them, it is permitted me to relate what it has been given me to know concerning their speech among themselves.

1635. The speech of the spirits with me, was heard and perceived as distinctly as the speech of men; nay, when I have discoursed with them whilst in company with men, it was observed, that as I heard the men sonorously, so I heard also the spirits; insomuch that the spirits sometimes wondered that their discourse with me was not heard by others; for, as to hearing, there was no difference at all. But as the influx into the internal organs of hearing is different from the influx of speech with men, it could be heard by none but myself, to whom these organs, by the divine mercy of the Lord, were open. Human speech flows in through the ear, by an external way, by the medium of the air; whereas the speech of spirits does not enter through the ear, nor by the medium of the air, but by an internal way, into the same organs of the head or brain: hence the hearing is similar.

1636. How difficult it is to induce mankind to believe in the existence of spirits and angels, and particularly in its being possible for any one to speak with them, was made apparent to me from the following instance. There were certain spirits, who, during their life in the body, had been among the more learned, and who were then known to me (for I have conversed with almost all with whom I was acquainted during their life in the body, with some for several weeks, with others for the space of a year, altogether as if they had been alive in the body). These spirits were once reduced to a state of thought similar to what they had been in during their abode in the world, which is easily effected in the other life. It was then insinuated to them, whether or not they believed it possible for any man to converse with

spirits? They then in that state said, that it is a phantasy to believe any such thing: and this they continued to assert. Hence it was given me to know, how difficult it is to persuade mankind, that any discourse can take place between men and spirits, by reason of their not believing in the existence of spirits, still less that themselves are to come amongst spirits after death; at which also these same spirits were then greatly surprised. Yet these were men of the more learned class, and who had spoken much in public concerning the other life, and concerning heaven and angels; so that there was reason to suppose that this was perfectly well known to them scientifically, especially from the Word, where it frequently occurs.

1637. Amongst the wonderful things that exist in the other life, this is one, that the discourse of spirits with man is in his mother tongue, which they speak as readily and skilfully, as if they had been born in the same country, and had been taught the same language from infancy; and this, whether they are from Europe, or from Asia, or any other part of the globe. The case is the same with those who lived thousands of years before that language existed. Nay, spirits know no otherwise, than that the language, in which they discourse with man, is their own proper and native tongue. The case is the same with the other languages with which the man is acquainted: but except these, they have not power to express a syllable of any other language, unless it is immediately given them by the Lord. Infants, also, who deceased before they had learned any language, speak in like manner. But the reason is, because the language, which is familiar to spirits, is not a language of words, but a language of ideas of thought, which is the universal of all languages; and when spirits are with man, the ideas of their thought flow into the words which are with man, and this so correspondently and aptly, that the spirits know not otherwise, than that the very words are their own, and that they are speaking in their own language, when yet they are speaking in the language of the man. I have sometimes discoursed with spirits concerning these particulars. All souls are gifted with this faculty, that immediately on their entrance into the other life, they can understand the speech of all that dwell on the face of the whole earth, just as if it was their native tongue, because they perceive whatever the man thinks; not to mention other faculties which are still more excellent. Hence it is that souls, after the death of the body, are able to hold discourse and converse with all, of whatever country or tongue they may have been.

1638. The words which spirits utter, that is, which they excite or call forth out of a man's memory, and imagine to be their own, are well chosen and clear, full of meaning, distinctly pronounced, and applicable to the subject; and, what is surprising, they know

how to choose expressions much better and more readily than the man himself; nay, as was shown above, they are acquainted with the various significations of words, which they apply instantaneously, without any premeditation; by reason, as was said, that the ideas of their language flow only into those expressions which are suitable. The case, in this respect, is like that of a man who speaks without thinking at all about his words, but is intent only on their sense; when according to this, his thought falls readily, and spontaneously, into expressions. It is the inward sense, that calls forth the words. In such inward sense, but of a still more subtle and excellent nature, consists the speech of spirits, by which man, although he is ignorant of it, communicates with them.

1639. The speech of words, as just intimated, is the speech proper to man; and, indeed, to his corporeal memory: but the speech of the ideas of thought is the speech proper to spirits; and, indeed, to the interior memory, which is the memory of the spirit. It is not known to men that they possess this memory, because the memory of particular or material things, which is corporeal, is accounted every thing, and darkens that which is interior: when, nevertheless, without interior memory, which is proper to the spirit, man cannot think at all. From this memory I have frequently discoursed with spirits, thus in their proper tongue, that is, by ideas of thought. How universal and copious this language is, may appear from this, that every single expression contains an idea of great extent: for it is well known, that one idea of a word, may require many words to explain it, much more the idea of one thing; and still more the idea of several things, which may be collected into one compound idea, appearing still as a simple idea. From these things may appear what is the natural speech of spirits among themselves, and by what speech man is conjoined with spirits.

1640. It has been given me to perceive distinctly, not only what has been said by spirits in discourse with me, but also where they then were; whether above the head, or beneath; whether on the right side or on the left; whether at the ear or at any other part; whether in application to or within the body; whether afar off or near at hand: for they have discoursed with me from various places or situations, in which they have been according to their situation in the Grand Man; that is, according to their state. It has also been given me to perceive when they came, and when they departed; whither, and how far, they went; and whether they were many or few in number; besides other things. I could perceive, also, from their speech, what were their qualities. For from the speech of spirits, in like manner as from their spheres, it appears manifestly of what genius and temper they are, also of what persuasion and of what affection. Thus, if they are deceitful, although whilst they are speaking they use no deceit, yet the kind

and species of the deceit peculiar to them is perceived from each particular expression and idea. The case is the same in respect to all other malignant passions and lusts ; so that there is no need they should undergo much examination, for their image appears in every expression and idea. It is further perceivable whether the idea of their speech be closed, or be open ; and, also, what is from themselves, what from others, and what from the Lord. The case is nearly like that of the countenances of men, from which it may generally be known, even though they are perfectly silent, whether there is any thing of hypocrisy or deceit in them, whether their joy and cheerfulness be natural or affected, whether their friendliness be sincere and hearty, whether they be modest and unassuming, and even whether they be insane or no. Sometimes, also, this will appear from the tone of a person's voice in discourse : how much more then must it appear in the other life, where the perception greatly exceeds this faculty of outward observation. Yea, before a spirit speaks, it is known by his thought alone what he intends to say : for the thought is quicker in its influx than the speech, and precedes it.

1641. Spirits, in the other life converse among themselves, just as men do on earth ; and they that are good with all familiarity of friendship and love ; of which I have frequently been witness : and this they do in their own speech, by which they express more in a minute, than man can in an hour. For their speech, as was said, is the universal of all languages, by ideas, the primitives of vocal expressions. They speak upon subjects with such acuteness and perspicuity, through so many series of well-connected and persuasive reasons, as would astonish any one to hear. They adjoin persuasion and affection to their reasoning ; and thus it becomes animated. On some occasions, also, they proceed by representations to the sight, thus to the life. As, for example, if the discourse be about shame, whether it can exist without reverence : this subject cannot be discussed amongst men but by much reasoning by arguments and examples, and, after all, it will remain in doubt ; but with spirits it is discussed in a moment, by states of the affection of shame, and also of reverence, varied in order, and thus by agreements and disagreements perceived ; which are at the same time exhibited to view by representatives adjoined to the discourse, from which they instantly perceive the conclusion, following thus of itself upon thus reducing the disagreements to consent. The case is similar in all other instances. All souls come into the enjoyment of this faculty immediately after death ; and nothing is then more agreeable to good spirits, than to instruct the novitiate and ignorant. The spirits themselves do not know that their discourse is of so surpassing a nature, nor that they possess so excellent a gift, unless it is given them by the Lord to reflect upon it ; for such discourse is natural to them, and is then inherent. The case

in this respect is with them as with men, who, if their minds be intent upon the sense of things, not upon the words and mode of speaking, sometimes do not know what speech they are using.

1642. Such then is the speech of spirits: but the speech of angelic spirits is still more universal and more perfect; and the speech of the angels more universal and perfect still. For there are three heavens, as has before been said; a first, where good spirits are; a second, where angelic spirits are; and a third, where angels are. Perfections ascend thus in the same kind of relation as things exterior hold to things interior, and, to use a comparison, nearly as hearing is to sight, and as sight is to thought: for what would require the space of an hour to be received in discourse by hearing, may be exhibited to the sight in a minute; as is the case of a prospect, consisting of extensive plains, palaces, and cities; and what would take up several hours for the eye to see, may be comprehended in a minute by the thought. Such is the ratio which the speech of spirits bears to that of angelic spirits, and of angelic spirits to that of angels: for angelic spirits comprehend more by one idea of speech and thought, and with greater distinctness, than spirits do by a thousand: and the same is true of angels in respect to angelic spirits. What then must be the case with the Lord, from whom comes all the life of affection, of thought, and speech, and who alone is the Word!

1643. The speech of angelic spirits is incomprehensible; suffice it to speak of it briefly, and only of their representative speech. The subject itself is exhibited representatively in a wonderful form, which is abstracted from the objects of sense, and is varied in numberless ways by the most pleasing and beautiful representatives, with a continual influx of affections flowing from the happy principle of mutual love through the superior heaven from the Lord; by virtue of which influx all things and each are, as it were, alive. Every particular subject is thus exhibited, and this by continual series. But it is impossible to describe a single representative, in any series, so as to be understood. These are the things which enter by influx into the ideas of spirits; but to them they appear only as a common or general affecting principle, which flows in without a distinct perception of those things which are distinctly perceived by angelic spirits.

1644. There are very many evil spirits of an interior sort, who do not discourse as spirits, but are also in the principles of ideas, and thus more subtle than other spirits. Their number is great: but they are entirely separated from angelic spirits, and cannot so much as approach towards them. These more subtle evil spirits also attach their ideas to objects and things abstractedly, but to such as are filthy; and therein form to themselves divers representations of a filthy nature, and involve their ideas in such things. They are as if infatuated. Their speech was made known to me,

and was also represented by the filthy dregs from a vessel : and the intellectual of their speech was represented by the hinder parts of a horse, whose fore parts did not appear ; for the intellectual is represented in the world of spirits by horses. But the speech of angelic spirits was represented by a virgin clad in a whitish vest, neatly fitted to a kind of stomacher ; the other parts of her dress being handsome, and her person graceful.

1645. But the speech of angels is ineffable, far above that of spirits, because above that of angelic spirits, and in no way intelligible to man, so long as he lives in the body : neither can spirits in the world of spirits frame to themselves any idea of it, for it is above the perceptibility of their thought. The speech of angels does not consist of things represented by any ideas, such as those of spirits and of angelic spirits, but is the speech of ends and consequent uses, which are the principals and essentials of things. Into these, angelic thoughts are insinuated, and are there varied with an indefinite variety ; and in all things of their speech, regarded both collectively and individually, there is an interior delight and happiness from the good of mutual love from the Lord, together with a beauty and delightfulness from the truth of faith thence. Ends and consequent uses are as the softest and most yielding recipients, and the delightful subjects of indefinite variations ; and this by incomprehensible forms celestial and spiritual. In these the angels are kept by the Lord ; for the Lord's kingdom is nothing else than the kingdom of ends and uses. Wherefore, also, the angels who are present with man attend to nothing else but to ends and uses, and extract nothing else from his thoughts ; paying no regard to other matters, which are things ideal and material, as these are far beneath their sphere.

1646. The discourse of angels sometimes appears in the world of spirits, and thus before the interior sight, as a vibration of light or resplendent flame, and this with a variation according to the state of the affections of their discourse. It is only the general things of their discourse, as to the states of affection arising from numberless distinct things, which are thus represented.

1647. The speech of the celestial angels is distinct from that of the spiritual angels, and is still more ineffable and inexpressible. The things into which their thoughts are insinuated are the celestial and good things appertaining to ends ; and thus they are in happiness itself. What also is surprising, their speech is much more full and abundant ; for they are in the very fountains and origins of the life of thought and speech.

1648. There is a speech of good spirits, and of angelic spirits, composed of the speech of several speaking at the same time, particularly in circling companies or choirs ; concerning which, by the divine mercy of the Lord, more will be said elsewhere. The speech in choirs has often been heard by me : it is flowing, as

if rhythmical. They do not at all think either of words or ideas : their meaning flows into these spontaneously : and no words or ideas flow into the discourse which multiply the sense, or divert it to any thing else ; or to which there adheres any thing artificial, or which seems to themselves elegant as proceeding from self, or from self-love ; for this would immediately create disturbance. They do not fix their attention upon any word : they think of the sense : and the words follow spontaneously upon the sense. They end upon unities, for the most part simple, but when upon the compound, they glide on by an accent to the following. The reason of these things is, because they think and speak in society, and hence the form of discourse has a cadence, according to the connection and unanimity of the society. Such in old time was the form of canticles ; and such is that of the Psalms of David.

1649. What is surprising, this kind of speech, having the rhythmical or harmonic cadence of canticles, is natural to spirits, and they speak thus amongst themselves, although they are ignorant of it. All souls come immediately after death into the habit of speaking in this manner. I have been initiated into the like, and at length it became familiar to me. The cause of its being such, is, because they speak in society ; which, for the most part, they do not know :—a most convincing proof, this, that all are arranged in societies, and that thence all things fall into the forms of those societies.

1650. A continuation concerning the speech of spirits and its diversities, may be seen at the end of this chapter.

CHAPTER XIV.

1. AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim,

2. That they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3. All these were gathered together at the vale of Siddim, which is the sea of salt.

4. Twelve years they served Chedorlaomer ; and in the thirteenth year they rebelled.

5. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zusim in Ham, and the Emim in Shaveh-kiriat-haim.

6. And the Horites in their mount Seir, unto Elparan, which is by the wilderness.

7. And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt in Hazezon-tamar.

8. And there went out the king of Sodom, and the king of Gomorrah, and the king of Zeboiim, and the king of Bela, which is Zoar; and they joined battle with them in the vale of Siddim;

9. With Chedorlaomer king of Elam, and with Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10. And the vale of Siddim was full of pits of bitumen: and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain.

11. And they took all the wealth of Sodom and Gomorrah, and all their victuals, and departed.

12. And they took Lot, Abram's brother's son, and his substance, and departed: and he dwelt in Sodom.

13. And there came one that had escaped, and told Abram the Hebrew: for he dwelt in the oak-groves of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these men were of the covenant of Abram.

14. And when Abram heard that his brother was made captive, he got ready his trained [servants] born in his house, three hundred and eighteen, and pursued unto Dan.

15. And he divided himself against them in the night, he and his servants, and smote them, and pursued them even to Hobah, which is on the left hand of Damascus.

16. And he brought back all the substance, and also brought back his brother Lot, and his substance, and the women also, and the people.

17. And the king of Sodom went out to meet him, after he returned from smiting Chedorlaomer, and the kings that were with him, at the valley of Shaveh, which is the king's valley.

18. And Melchizedek, king of Salem, brought forth bread and wine: and he was priest to God Most High.

19. And he blessed him, and said, Blessed be Abram of God Most High, possessor of the heavens and earth.

20. And blessed be God Most High, who hath delivered thine enemies into thy hand. And he gave him tenths of all.

21. And the king of Sodom said unto Abram, Give me the souls, and take the substance to thyself.

22. And Abram said to the king of Sodom, I have lifted up my hand to JEHOVAH God Most High, possessor of the heavens and earth,

23. That I will not take from a thread even to a shoe-latchet, nor from any thing that is thine; lest thou shouldst say, I have enriched Abram:

24. Save only what the lads have eaten, and the portion of the men who went with me, Aner, Eshcol, and Mamre: these shall receive their portion.

THE CONTENTS.

1651. In this chapter it is treated of the combats of the Lord's temptations; which are represented and signified by the wars here described.

1652. The goods and truths appertaining to the external man, but appearing as goods and truths, were those from which the Lord fought in childhood against evils and falses. Apparent goods and truths are signified by the kings named, verse 1: but the evils and falses, against which the combat was carried on, are signified by the kings named, verse 2: and that these were unclean, verse 3.

1653. That those evils and falses, against which the Lord fought, did not appear earlier in his childhood, and that they then burst forth, is signified by their serving Chedorlaomer, verse 4.

1654. That the Lord then fought against and overcame all kinds of persuasions of the false, which are the Rephaim, Zusim Emim, and Horites, verse 5, 6; afterwards falses and evils themselves, which are the Amalekites and Amorites, verse 7; and afterwards other falses and evils, which are the kings named, verses 8, 9, 10, 11.

1655. That apparent truths and goods, which in themselves are not goods and truths, occupied the external man, verse 12; and that the rational man, which is Abram the Hebrew, perceiving it, vindicated him and set him at liberty, verses 13, 14, 15, 16.

1656. That evil and the false submitted themselves after those combats, verse 17.

1657. The Lord's internal man in the interior, or the Divine in the rational, is Melchizedek, from whom is blessing after combats, verses 18, 19, 20. The tenths are remains, or states of good and truth from combats, verse 20.

1658. That the evil and infernal spirits, being conquered, sought life, and regarded not the rest: but that nothing was taken away from them by the Lord, because he receives no strength from their evils and falses; but that they were given into the power of good spirits and angels; are signified by what is said, verses 21, 22, 23, 24.

THE INTERNAL SENSE.

1659. THE things contained in this chapter appear as if they were not representative: for nothing is treated of but wars amongst several kings, and the rescue of Lot by Abram, and, at last, concerning Melchizedek; as if no heavenly arcanum were contained within. Nevertheless, these things, like all others of the Word, in the internal sense conceal the deepest arcana; which also follow in a continued series with what goes before, and are connected, in the same order, with what follows. The subject treated of in what goes before, was concerning the Lord, and his instruction; also concerning his external man, which, by means of sciences and knowledges, was to be conjoined with the internal. But as his external man was, as was said, of such a quality, that it had in it hereditarily from the mother those things which hindered conjunction, and which were to be expelled, by combats and temptations, before his external man could be united with the internal, or his Human Essence with the Divine; therefore this chapter treats concerning those combats; which, in the internal sense, are represented and signified by the wars here recorded. It is known within the church that Melchizedek represented the Lord, and thus that where Melchizedek is treated of, it is treated, in the internal sense, concerning the Lord; hence, also, it may be concluded, that not only those passages which treat of Melchizedek, but likewise all the rest, are representative; for there is not the smallest expression in the Word which was not sent down from heaven, and in which, of consequence, the angels do not see heavenly things. In the most ancient times, also, many things were represented by wars, which were called the wars of Jehovah, and which signified nothing else than the combats endured by the church, and by the members of the church, that is, their temptations; which are nothing else than combats and wars with the evils adhering to them, consequently, with the diabolical crew that excite those evils, and who endeavor to destroy the church and the man of the church. That by wars, in the Word, nothing else is understood, may appear manifestly from this, that in the Word, nothing can possibly be treated of but the Lord, His kingdom and church; since the Word is Divine, not human, consequently, heavenly, and not earthly: wherefore by wars, as

described in the literal sense, nothing else can be understood in the internal sense. This may appear more plainly from what follows.

1660. Verses 1, 2. *And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim, that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeböim, and the king of Bela, which is Zoar.* "It came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim," signifies, so many kinds of apparent goods and truths, which in themselves are not such, appertaining to the Lord's external man: each king and each nation signifies some such good and truth; "that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeböim, and the king of Bela, which is Zoar," signifies so many kinds of lusts of evil, and of persuasions of the false, against which the Lord combated.

1661. "And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim."—That hereby are signified so many kinds of apparent goods and truths, which in themselves are not goods and truths, appertaining to the Lord's external man, may appear from the signification of them all in the internal sense; and also from what follows: for the subject treated of is concerning the Lord's combat against evils and falses; and here concerning his first combat, which was in his childhood and earliest youth; and which he then first entered into and sustained, when he was imbued with sciences and knowledges; wherefore it is here said, "In their days." It is not possible for any one to fight against evils and falses before he knows what evil and the false is, consequently, before he is instructed. Man does not know what evil is, and still less what the false is, before he has attained to some strength of understanding and judgment; which is the reason that man does not come into temptations before he arrives at adult age. Thus every man is a subject of temptation in his age of manhood; but the Lord in his age of childhood. Every man first of all fights by the goods and truths which he has received by knowledges; and from them, and by them, he judges concerning evils and falses. Every man, also, when he first begins to combat, imagines those

goods and truths, by which he fights, to be his own, that is, he attributes them to himself; and at the same time attributes to himself the power by which he resists. This also is permitted, for man cannot then know otherwise. Before any one is regenerated, it is impossible for him to know, so as to be enabled to say that he knows, acknowledges, and believes it, that nothing good and true is from himself, but all good and truth from the Lord; as also, that he is not able to resist any evil and false by his own proper power; for he does not know that evil spirits excite and infuse evils and falses, still less that by evil spirits he has communication with hell, and that hell so presses upon him, as the sea does upon every part of a dike raised to oppose it, which pressure it is impossible for man by his own strength to resist: but as, nevertheless, before he is regenerated, he cannot help imagining that he fights by his own strength, it is even permitted; and thus he is introduced into combats or into temptations: but afterwards he is more and more enlightened. When man is in such a state as to suppose that good and truth are from himself, and that the power of resisting is his own, then the goods and truths by which he fights against evils and falses, are not goods and truths, although they appear so; for his proprium is in them, and he takes merit to himself in the victory, and boasts as if he had conquered the evil and false, when yet it is the Lord alone who fights and conquers. That this is the case, can be known only to those who are regenerated by temptations. As the Lord, in his earliest childhood, was introduced into the most grievous combats against evils and falses, neither could he then do otherwise than entertain this same imagination; and this, as well because it was according to divine order that his Human Essence should be introduced by continual combats and victories to his Divine Essence, and be united thereto, as because the goods and truths by which he fought against evils and falses, were of the external man; and as those goods and truths were thus not altogether divine, therefore they are called appearances of good and truth. His Divine Essence thus introduced the Human to conquer by its own proper power. But more arcana are here, than it is possible to describe. In a word, in his first combats, the goods and truths with the Lord, from which he fought, were imbued with somewhat hereditary from the mother, and so far as they were thus imbued, they were not divine; but by degrees, as he conquered the evil and false, they were purified and made divine.

1662. That each king and each nation here signifies such a good and such a truth, may appear from their signification in the internal sense, as applied to the subject treated of; for every nation, and every country, signify something determinate in general, and this in a sense proper and opposite; but the general signification is modified in application to the subject treated of. That apparent goods and truths are signified by the names of these kings and of these nations, might be proved from many things: but the like has been so often proved before, and so many names here occur, that it would be tedious to explain each singly.

1663. "That they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar."—That hereby are signified so many kinds of the lusts of evil and the persuasions of the false, against which the Lord fought, may appear also from the signification of the kings and nations here named; and likewise from what follows. What particular lusts of evil, and what particular persuasions of the false, are signified by each, it would take too much time to explain. Concerning the signification of Sodom and Gomorrah, and likewise of Adinar and Zeboim, as also of Zoar, we have spoken briefly above: they are the most general or the most universal kinds of evils and falses; and these being signified in the internal sense, here follow in their series. That the Lord more than all in the universe, underwent and sustained most grievous temptations, is not so fully known from the Word, where it is only mentioned that he was in the wilderness forty days, and was tempted of the devil. The temptations themselves which he then had, are not described except in a few words; nevertheless these few involve all; as what is mentioned in Mark, chap. i. 12, 13, that he was with the beasts, by which are signified the worst of the infernal crew; and what is elsewhere related, that he was led by the devil upon a pinnacle of the temple, and upon a high mountain; which are nothing else but representatives of most grievous temptations which he suffered in the wilderness; concerning which, by the divine mercy of the Lord, more in what follows.

1664. That wars here signify nothing else, in the internal sense, but spiritual combats or temptations, was said above in what was premised. By wars in the Word, especially in the prophets, not any thing else is signified. Human wars cannot

have any place in the internals of the Word, such wars not being spiritual and celestial ; which things alone are of the Word. That by wars, in the Word, are signified combats with the devil, or, what is the same, with hell, may appear from the following passages, besides from many others. In John : " They are the spirits of demons, doing signs, to go forth to the kings of the earth, and of the whole world, to gather them to the war of that great day of God Almighty," Rev. xvi. 14 ; where every one may see that no other war on the great day of God Almighty is signified. Again : " The beast which ascendeth out of the abyss shall make war," Rev. xi. 7 ; where the abyss is hell. So again : " The dragon was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ," Rev. xii. 17. " It was given him to make war with the saints," Rev. xiii. 7 ; all which wars are spiritual combats, such as those of temptations. The same is true of the wars of the kings of the south and the north, and other wars mentioned in Daniel, chap. x. and xi. ; and also by what is said of Michael, Dan. x. 13, 21, chap. xii. 1, Rev. xii. 7. That this is the only signification of wars, appears also from the other prophets ; as in Ezekiel : " Ye have not gone up into the breaches, neither have ye made up the hedge for the house of Israel, to stand in the war in the day of Jehovah," xiii. 5 ; speaking of the prophets. In Isaiah : " They shall beat their swords into plough-shares, and their spears into sickles : nation shall not lift up sword against nation, neither shall they learn war any more," ii. 4 ; where it is plain that no other wars are signified ; consequently, that by instruments of war, as swords, spears, shields, and the like, nothing else is meant in the Word, but things appertaining to such wars. Again, in the same prophet : " Bring ye waters to meet him that is thirsty, O ye inhabitants of the land of Tema ; prevent with the bread thereof him that fleeth ; for they shall flee, wander before swords, before the drawn sword, and before the bent bow, and before the grievousness of war," xxi. 14, 15. In Jeremiah : " The shepherds and their flocks shall come unto the daughter of Zion : they shall pitch their tents against her round about ; they shall feed every one his space. Prepare ye war against her ; arise and let us go up at noon," vi. 3, 4, 5 ; where no other war is meant, because it is against the daughter of Zion, that is, the church. In the same prophet : " How is the city of praise not left, the city

of my joy ! Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day," xlix. 25, 26 ; where the city of praise and of joy stands for the things appertaining to the church : the men of war for those who fight. In Hosea : " In that day will I make a covenant for them with the beasts of the field, and with the fowl of the heavens, and with the creeping thing of the ground : and I will break the bow, and the sword, and war, out of the earth ; and I will make them to lie down confidently," ii. 18 ; where, in like manner as war denotes spiritual combats, so the various weapons of war denote the things appertaining to spiritual combat : which are broken when, on the cessation of lusts and falsities, man comes into the tranquillity of peace. In David : " Behold the works of Jehovah, who placeth desolations in the earth. He causeth wars to cease unto the end of the earth, he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariots in the fire," Psalm xli. 8, 9 ; where wars are mentioned in the same sense. Again : " In Salem is his tabernacle, and his dwelling-place in Zion : there brake he the fiery arrows of the bow, the shield, and the sword, and the war," Psalm lxxvi. 2, 3. As the priests, in the Israelitish Church, represented the Lord, who alone fights for man, therefore their service is called their warfare, Numbers iv. 23, 35, 39, 43, 47. That Jehovah alone, that is, the Lord, fights and conquers the devil in man, when he is in the combats of temptations, although it does not so appear to man, is a constant truth ; for not the least thing can be injected into man by evil spirits, except by permission ; nor can it be in the least averted by the angels except from the Lord ; so that it is the Lord alone who sustains all the combat, and who conquers. This is also every where represented by the wars which the children of Israel waged against the nations. That it is the Lord alone, is declared in Moses : " Jehovah your God that goeth before you, he shall fight for you," Deut. i. 30. And again : " Jehovah your God is he that goeth with you, to fight for you with your enemies, to save you," Deut. xx. 4 ; also in Joshua, chap. xxiii. 3, 5. For the wars there, which were those waged against the idolatrous inhabitants of the land of Canaan, all represented the Lord's combats with hell ; and thence also the combats of his church, and of the men of the church. In the same manner it is written in Isaiah : " Like as the lion and the young lion roareth on his prey, when a multitude of shepherds runneth forth against him, at whose voice he

is not dismayed, neither troubled at their tumult; so will Jehovah Zebaoth come down to fight on mount Zion, and on the hill thereof," xxxi. 4. On this account, also, Jehovah or the Lord was called a man of war; as in Moses: "Jehovah is a man of war: Jehovah is his name," Exod. xv. 3. And in Isaiah: "Jehovah shall go forth as a mighty one: he shall stir up jealousy as a man of war: he shall lift up his voice, yea, he shall cry; he shall prevail against his enemies," xlii. 13. Hence also it is that many things relative to war are attributed to the Lord; as, here lifting up the voice and crying. Spirits and angels, likewise, appear as men of war, when the representation requires; as in Joshua: "Joshua lifted up his eyes, and looked, and, behold, there stood a man over against him, with his sword drawn in his hand. And he said unto Joshua, I am prince of the army of Jehovah. And Joshua fell on his faces to the earth," v. 13, 14: these things were so seen, because they were representative: on which account, also, the posterity of Jacob called their wars the wars of Jehovah. The like was done in the ancient churches, which were in possession of books that were likewise entitled *The Wars of Jehovah*; as appears from Moses: "Wherefore it is said in the book of *The Wars of Jehovah*," Numb. xxi. 14. Those wars were described in much the same manner as the wars treated of in this chapter; but the wars of the church were signified. Such a method of writing was common in those times; for men were then of an interior character, and thought sublimer things.

1665. Verse 3. *All these were gathered together at the vale of Siddim, which is the sea of salt.* "All these were gathered together at the vale of Siddim," signifies, that they were in the unclean things of lusts: "which is the sea of salt," signifies, the base things of falsities derived thence.

1666. "All these were gathered together at the vale of Siddim."—That this signifies, that they were in the unclean things of lusts, may appear from the signification of the vale of Siddim, treated of below, at verse 10, that "The vale of Siddim, was full of pits of bitumen," by which are signified the defiled and unclean things of lusts, see n. 1299. It may appear also from this consideration; that by Sodom, Gomorrah, Admah, and Zebaiim, are signified the lusts of evil and the persuasions of the false, which in themselves are unclean. That they are so, may be evident to every one within the church; indeed, this actually appears in the other life, as such spirits desire nothing

better than to pass their time in miry, boggy, and excrementitious places, so that such things are inherent in their nature : moreover, such unclean exhalations arise from them, and are rendered sensible, when they approach the sphere of good spirits, particularly when they are desirous to infest the good, that is, to gather together to assault them. Hence it is evident what the vale of Siddim is. That "the sea of salt" signifies the base things of the falsities thence derived, may appear from the signification of the words, as being much the same with the vale of Siddim ; for it is said, "The vale of Siddim, which is the sea of salt." But this is added, because the sea of salt signifies the falsities which break out from lusts ; for there never can exist any lust which does not produce falsities. The life of lusts may be likened to a charcoal fire, and falsities to the obscure light thence : as fire cannot exist without light, so neither can lust exist without falsity. All lust is of some filthy love ; for whatever is loved is lusted after, and hence it is called lust ; which, itself, includes within it the continual effort of that love ; and whatever favors or assents to that love, or lust, is called falsity. Hence is evident why the sea of salt is here added to the vale of Siddim. As lusts and falsities are what devastate man, that is, deprive him of all life of the love of good, and of all affection of truth, therefore devastation is throughout the Word described by something salt ; as in Jeremiah : "He who maketh flesh his arm, shall be like the shrub laid bare in the desert, and shall not see when good cometh ; but shall inhabit the parched places in the wilderness, a salt land, and not inhabited," xvii. 6. In Ezekiel : "The miry places thereof, and the marshes thereof, shall not be healed ; they shall be given to salt," xlvii. 11. In David : "He turneth rivers into a wilderness, and the water-springs into dry ground ; a fruitful land into saltness ; for the wickedness of them that dwell therein," Psalm cvii. 33, 34. In Zephaniah : "Moab shall be as Sodom, and the sons of Ammon as Gomorrah ; a place left to the nettle, and a pit of salt, and a desolation for ever," ii. 9. And in Moses : "The whole land thereof is brimstone, and salt, and burning ; it is not sown, nor beareth, nor any grass groweth therein ; like the overthrow of Sodom and Gomorrah, of Admah and Zeboiim," Deut. xxix. 23 ; where the whole land being brimstone, and salt, and burning, denotes devastated goods and truths ; brimstone denoting the devastation of good, and salt the devastation of truth : for what is fiery and salt destroys the

earth and its produce, as lust destroys goods, and falsity truths. Because salt signified devastation, it was usual to sow with salt the cities that were destroyed, to prevent their being rebuilt, as Judges ix. 45. Salt is also taken in a contrary sense, signifying that which gives fertility, and which communicates flavor.

Verse 4. *Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.* "Twelve years they served Chedorlaomer," signifies, that evils and falses did not appear in childhood, but that they served apparent goods and truths: "And in the thirteenth year they rebelled," signifies the beginning of temptations in childhood.

1667. "Twelve years they served Chedorlaomer."—That it signifies, that evils and falses did not appear in childhood, but served apparent goods and truths, appears from the representation and signification of Chedorlaomer, and also of those who served him, concerning whom above, verse 1; as also from the signification of the number twelve. Chedorlaomer, with those who are named above, verse 2, signifies apparent goods and truths with the Lord, thus the external man as to those principles. Here Chedorlaomer denotes in the complex all those who are named verse 2; as also appears from what follows; and likewise from the circumstance of his being king of Elam, the signification of which has been stated above, as denoting faith from charity; consequently, in the present case, truth and good; for faith and the things appertaining to it are nothing but truths, and charity and the things appertaining to it are goods. Here, however, they are the goods of infancy; which, although they appear good, are not good, as long as they are contaminated with hereditary evil: and this is from the love of self, and the love of the world, which is inherent in them, and adheres to them. Whatever is of self-love and of the love of the world appears then as if it were good; but still it is not good; and yet it is to be called so, so long as it appertains to infants or children, who as yet are ignorant of what is truly good. This ignorance excuses, and innocence gives the appearance of good. But the case is otherwise when man is instructed, and becomes acquainted with what is good and evil. Such good and truth as are with children before they are instructed, are signified by Chedorlaomer. By their serving twelve years, is signified all the time during the existence of such good and truth: for twelve signifies, in the internal sense, all things appertaining to the faith of charity, or faith from charity, in like

manner as Elam, Gen. x. 22. So long as such good and truth are with man, whether it be in his childhood or in any other period of his life, evils and falses can effect nothing; that is, evil spirits do not attempt to do any thing, or to induce any evil; as is very evident in the case of infants, well-disposed children, and simple-hearted persons; with whom although evil spirits, or the very worst of the diabolical crew were present, still they could not effect any thing, but are kept in subjection; which is here signified by serving Chedorlaomer twelve years. The reason why they are then in subjection, and serve is, because man has not yet acquired to himself a sphere of lusts and falsities. For it is not allowed evil spirits and genii to operate, except on those things which man has actually procured to himself, not upon those which he receives hereditarily; wherefore, before man procures to himself such spheres, the evil spirits are in servitude; but as soon as he does this, the evil spirits infuse themselves into him, and endeavor to rule; for then they are in his own sphere, and there find a kind of delight, or their own very life. Where the carcass is, there are the eagles.

1668. "And in the thirteenth year they rebelled."—That this signifies the beginning of temptations in childhood, appears from the signification of the thirteenth year, and from the signification of rebelling. The thirteenth year is the intermediate between the twelfth and the fourteenth: what is signified by twelve has been stated, and what by fourteen will be explained presently: the intermedium between no temptation and temptation is thirteen. What is signified by rebelling may be evident when it is predicated of the evils with man, or of evil spirits, when they begin to rise up and to infest, after they have been in a state of subjection or servitude. Evils, or evil spirits, rebel, in proportion as a man who is desirous to be in goods and truths, confirms in himself any evils and falses; or in proportion as lusts and falsities insinuate themselves into his goods and truths: for lusts and falsities compose the life of evil spirits, whereas the life of angels is in goods and truths; hence arise infestation and combat. This is the case with all who have conscience; much more with the Lord when a child, who had perception. With those who have conscience, there arises hence a dull or still pain; but, with those who have perception, an acute pain; and so much the more acute, as the perception is more interior. Hence may appear what was the quality of the Lord's temptation in comparison with man's, since he had interior and inmost perception.

1669. Verse 5. *And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zusim in Ham, and the Emim in Shaveh-kiriathaim.* “In the fourteenth year,” signifies, the first temptation: “came Chedorlaomer,” signifies, apparent good in the external man: “and the kings that were with him,” signifies, apparent truth belonging to that good: “and smote the Rephaim in Ashteroth-karnaim, and the Zusim in Ham, and the Emim in Shaveh-kiriathaim,” signifies, persuasions of the false, or the hells of such, which the Lord conquered.

1670. “In the fourteenth year.”—That these words signify the first temptation, may appear from the signification of fourteen, or the end of the second week of years, concerning which see n. 728, where the time of seven days, or of one week signifies the beginning of temptation; and fourteen, or two weeks, signifies the same. It is here said, “In the fourteenth year,” as having respect to twelve which precede, by which is signified the time of childhood, as was said.

1671. “Came Chedorlaomer.”—That it signifies apparent good in the external man, appears from the signification of Chedorlaomer, spoken of in the verse immediately preceding, as denoting apparent good and truth. Here it signifies good only, because it is added, “And the kings that were with him,” by whom is signified truth.

1672. “And the kings that were with him.”—That these words signify apparent truth belonging to that good, may appear from the signification of kings in the Word. Kings, kingdoms, and peoples, in the historical and prophetic parts of the Word, signify truths and things appertaining to truths, as might be abundantly proved. In the Word, an accurate distinction is made between people and nation; by people are signified truths, by nation goods, as was shown above, n. 1259, 1260. Kings are predicated of peoples, but not so of nations. The children of Israel, before they sought for a king, were a nation, and represented good, or the celestial; but after they desired and received a king, they became a people, and did not represent good or the celestial, but truth or the spiritual; which was the reason why it was imputed to them as a fault, 1 Sam. viii. 7, to the end; on which circumstance, by the divine mercy of the Lord, more will be said elsewhere. In the present passage, as Chedorlaomer is named, and it is added, “The kings who were

with him," both good and truth are signified, by Chedorlaomer good, and by kings truth; the quality of which good and truth in the beginning of the Lord's temptations, was described above.

1673. "And smote the Rephaim in Ashteroth-karnaim, and the Zusim in Ham, and the Emim in Shaveh-kiriathaim."—That hereby are signified persuasions of the false, or the hells of such, which the Lord conquered, appears from the signification of the Rephaim, of the Zusim, and of the Emim, as denoting a race similar to the Nephilim, who are mentioned, Gen. vi. 4: respecting whom it was abundantly proved above, that they signify persuasions of the false, or those who, through a persuasion of their own height and preëminence, made light of all things holy and true, and who infused falsities into evil lusts, see n. 581, and the passages there adduced, Numb. xiii. 33; Deut. ii. 10, 11; Isaiah xiv. 9; chap. xxiv. 14, 19; Psalm lxxxviii. 10. The several kinds of persuasions of the false, are what are here signified by these three, and also by the Horites in Mount Seir. For there are several kinds of persuasions of the false, not only according to the falsities, but also according to the lusts, to which they are adjoined, or into which they are infused, or from which they flow forth and are produced. The quality of such persuasions can never appear to any man, as he scarcely knows any more than that there exists a persuasion of the false and a lust of evil: but in the other life they are most distinctly arranged into their several genera and species. The most dreadful persuasions of the false had place with those who lived before the flood, particularly with those called Nephilim: these were such that, by their persuasions, in the other life they take away all power of thinking from those spirits with whom they have intercourse, so that such spirits seem to themselves scarcely to live, much less to be able to think any thing true; for, as has been shown, there is a communication of all thoughts in the other life, so that when such a persuasive flows in, it cannot do otherwise than kill as it were in others all power of thinking. Such were the wicked nations against which the Lord fought in his earliest childhood, and which he overcame: and unless the Lord had overcome them by his coming into the world, no man whatever would have at the present day survived on this earth; since every man is governed by the Lord through spirits. The same spirits are at this day encompassed by a kind of misty rock, in consequence of their phantasies; from which the year

continually endeavoring to burst forth, but in vain, concerning whom see n. 1265 to 1272 ; and in many places above. These also, and such as these, are meant in Isaiah, "The dead shall not live, the Rephaim shall not arise, because thou hast visited and destroyed them, and made all their memory to perish," xxvi. 14 : and in David : "Wilt thou show wonders to the dead? shall the Rephaim arise and praise thee?" Psalm lxxxviii. 10, where by the dead are not meant the dead, but the condemned. There are also spirits at this day, especially from the Christian world, with whom are persuasions, but not of so dreadful a nature as were those of the antediluvians. There are some persuasions of the false, which occupy both the voluntary and intellectual part of man : such were those of the antediluvians, and of those who are here signified by the Rephaim, the Zusim, and the Emin. But there are other persuasions of the false, which occupy only the intellectual part, arising from principles of the false, confirmed in man. These are not so powerful nor so deadly as the former ; but still, in the other life, they cause much inconvenience to spirits, and in part take away their power of thinking. The spirits who are the subjects of such persuasions excite in man mere confirmations of what is false, so that man sees not otherwise than the false as truth, and evil as good. Such is the quality of their sphere. As soon as any thing of truth is called forth by the angels, they suffocate and extinguish it. Man may perceive whether he is under the dominion of such spirits, simply by observing whether he imagines the truths of the Word to be false, and confirms himself, so as not to be able to see otherwise : in this case he may be assured that such spirits are with him, and that they have dominion. In like manner, they who persuade themselves that their private emolument constitutes the public good, and who consider nothing else to be the public good, but what is also their own ; in this case, also, the evil spirits suggest so many confirming things, that they cannot see otherwise. They who are of such a character, as to regard all their private emolument as the public good, or to disguise it with that appearance, act in like manner, in another life, with respect to the common good there. That the influx of spirits with man is such, has been given me to know by continual experience to the life.

1674. Verse 6. *And the Horites in their mount Seir, unto Elparan, which is by the wilderness.* "The Horites in their mount Seir," signifies, persuasions of the false from the love of

self: "unto Elparan, which is by the wilderness," signifies, their extension.

1675. "The Horites in their mount Seir."—That it signifies persuasions of the false from self-love, appears from the signification of the Horites, and from the signification of Seir. The Horites were they who dwelt in mount Seir, as appears from Gen. xxxvi. 8, 20, and the following verses; where mention is made of Esau, who was called Edom. By Esau or Edom, in a genuine sense, is signified the Lord as to his Human Essence; and Esau or Edom represented the same; as may appear both from the historical and prophetical parts of the Word, of which, by the divine mercy of the Lord, in what follows: and as by the Horites were represented those who are in persuasions of the false, and representatives actually existed at that time; therefore, also, the like was represented by this that the posterity of Esau expelled the Horites from mount Seir; concerning whom thus in Moses: "That also was accounted the land of the Rephaim: the Rephaim dwelt there in old time, and the Ammonites call them Zamzummin; a people great and many, and tall as the Anakim; but Jehovah destroyed them from before them, and they possessed them, and dwelt in their place: as he did to the sons of Esau which dwelt in Seir, when he destroyed the Horites from before them, and they possessed them, and dwelt in their place," Deut. ii. 20, 21, 22: these words represent and signify the same as what is here related of Chedorlaomer, viz. that he and the kings with him smote the Horites in mount Seir. For by Chedorlaomer, as has been stated, is represented the good and truth of the Lord in his childhood, thus the Human Essence of the Lord as to good and truth at that time, by which he destroyed the persuasions of the false, that is, the hells filled with such a diabolical crew, which, by persuasions of the false, attempted to ruin the world of spirits, and consequently mankind: and as Esau or Edom represented the Lord as to his Human Essence, mount Seir also, and Paran, represented the things appertaining to his Human Essence, viz. the celestial things of love. This appears from the benediction of Moses: "Jehovah came from Sinai, and rose up from Seir unto them: he shined forth from mount Paran, and came with ten thousands of saints: from his right hand went a fiery law for them: yea, he loved the people," Deut. xxxiii. 2, 3; where Jehovah's rising from Seir, and shining forth from mount Paran, signifies nothing else but the Lord's Human Essence. It must

be obvious to every one, that to rise from Seir, and to shine forth from mount Paran, signify, not mountains or their inhabitants, but things divine, thus the celestial things of the Lord's Human Essence, from which essence it is predicated that Jehovah arose and shone forth. That Seir has this signification may appear from the song of Deborah and Barak in the book of Judges : " Jehovah, when thou wentest out of Seir, when thou departedst out of the field of Edom, the earth trembled, and the heavens dropped ; the clouds also dropped water : the mountains melted, this Sinai before Jehovah the God of Israel," v. 4, 5 ; where to go out of Seir, and to depart out of the field of Edom, have no other signification. This appears still more manifest in the prophecy of Balaam, who was one of the sons of the east, or of Syria, where a residue of the Ancient Church then continued ; in Moses : " I see him, but not now ; I behold him, but not nigh : there shall come a star out of Jacob, and a sceptre shall rise out of Israel.—And Edom shall be an inheritance, Seir also shall be an inheritance of his enemies," Numb. xxiv. 17, 18 ; where to see him, but not now, to behold him, but not nigh, signifies the Lord's coming into the world ; whose Human Essence is called a star which was to arise out of Jacob, and also Edom and Seir : it may be obvious to every one that Edom and Seir were not to become his inheritance : that Seir should be the inheritance of his enemies, or the mountain of his enemies, denotes the same thing as is frequently expressed, in other places that the enemies should be expelled, and the land possessed. That mount Paran also, or Elparan, which is mentioned in this verse, has the same signification, appears likewise in Habakkuk : " God shall come from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise," iii. 3. It is to be known, however, that mountains and lands have and receive a signification from those that inhabit them ; from the Horites, when they dwelt there, and, when they were driven out, from those who drove them out, as from Esau or Edom ; and, likewise, from other sources ; wherefore they are mentioned in two senses, the genuine one and its opposite. In the genuine sense, Seir and mount Paran are put for the Lord's Human Essence ; in the opposite sense for self-love. The Lord's Human Essence is celestial love itself : the opposite to celestial love is self-love. Thus the Horites here signify persuasions of the false from the love of self. There are persuasions of the false from the love

of self, and persuasions of the false from the love of the world ; those persuasions which are from the love of self, are most foul ; but persuasions from the love of the world are not so much so. Those, viz. persuasions of the false from self-love, are opposite to the celestial things of love ; these, viz. persuasions of the false from the love of the world, are opposite to the spiritual things of love. Persuasions from self-love involve a desire to have dominion over all things, and, in proportion as they are left unrestrained, they would have dominion over the universe, and even, as was shown above, over Jehovah ; wherefore persuasions of that kind are never tolerated in the other life ; but persuasions from the love of the world do not go to such extremes, giving birth only to the insane cravings of a discontented mind affecting a vain kind of heavenly joy, and desiring to appropriate the possessions of others, not so much with a view to dominion. But the differences of those persuasions are innumerable.

1676. "Unto Elparan, which is by the wilderness."—That this signifies extension, may appear from this, that the Horites were smitten, and were forced to fly so far: The wilderness of Paran is mentioned Gen. xxi. 21 ; Numb. x. 12 ; chap. xii. 16 ; chap. xiii. 3, 26 ; Deut. i. 1. What is here signified by Elparan which is by the wilderness, cannot so well be explained, only that the Lord's first victory over the hells, signified by those nations, as yet extended itself no further ; but how far it did extend, is signified by Elparan by the wilderness. He to whom it is not given to know heavenly arcana may suppose, that there was no need of the Lord's coming into the world, to fight with the infernals, and to overthrow and conquer them by temptations admitted into himself, when yet they might have been subdued, and confined in their hells, by Divine Omnipotence : but that the thing is so, is a constant truth. But to unfold these arcana, even as to the most general, would require a whole work ; and would also give occasion to reasonings upon divine mysteries, which, however clearly they might be unfolded, the minds of men would not comprehend, and most men would not be willing to comprehend. It is sufficient, therefore, for them to know, and, because it is so, to believe, that it is an eternal truth, that unless the Lord had come into the world, and, by temptations admitted into himself, had subdued and overcome the hells, the human race must have perished, and that, otherwise, none could have been saved who have lived on this earth, even from the time of the Most Ancient Church.

1677. Verse 7. *And they returned and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt in Hazezon-tamar.* "They returned and came to En-mishpat which is Kadesh," signifies, continuation: "and smote all the country of the Amalekites," signifies, the kinds of falses: "and also the Amorites that dwelt in Hazezon-tamar," signifies, the kinds of evils which thence originate.

1678. "They returned and came to En-mishpat, which is Kadesh."—That it signifies continuation, appears from what goes before, and from what follows. It is here treated concerning falses and the evils thence. Falses are signified by the Amalekites, and the evils thence by the Amorites in Hazezon-tamar. By Kadesh are signified truths, and also contentions about truths; here, because it is treated concerning falses, and the evils thence, which the Lord overcame in his first combat, therefore mention is made of En-mishpat which is Kadesh, because the contention was about truths. That Kadesh signifies truths respecting which there is contention, appears from Ezekiel, where the borders of the holy land are described: "The south corner southward, from Tamar even to the waters of Meribah (contentions), Kadesh, the inheritance to the great sea; and this is the south corner southward," xlvii. 19; chap. xlviii. 28; where the south denotes the light of truth; its boundary, by which is signified contention about truths, is called Kadesh. It was at Kadesh also where Moses struck the rock, from which came forth waters, which were called Meribah, from the contention, Numb. xx. 1, 2, 11, 13; by the rock, as is known, is signified the Lord; by waters, in the internal sense of the Word, spiritual things, which are truths; they were called waters of Meribah, because there was contention about them. That they were also called the waters of the contention or strife of Kadesh, appears in Moses: "Ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me by the waters in their eyes: these are the waters of contention in Kadesh in the wilderness of Zin," Numb. xxvii. 14; Deut. xxxii. 51. In like manner it was to Kadesh that the spies from the land of Canaan returned, and where they murmured and made a strife, not being willing to enter the land, Numb. xiii. 26. Hence it appears, that En-mishpat, or the Fountain of Judgment, or the Fountain of Mishpat Kadesh, signifies contention about truths, and thus continuation. As the

historicals here are true, and it so took place, it may appear as if such things were not represented and signified by the places whither Chedorlaomer came, and by the nations which he smote: but all the historicals in the Word are representative and significative, in respect to the places as well as the nations, as also in respect to the facts; as may appear evident from all things, both in the historicals, and the propheticals of the Word.

1679. "And they smote all the country of the Amalekites." That this signifies the kinds of falses, appears from the representation and signification of the Amalekite nation. By all the nations that were in the land of Canaan are represented kinds of falses and of evils, as will appear, by the divine mercy of the Lord, in what follows: by the Amalekites are signified falses; and, by the Amorites in Hazezon-tamar, evils from falses. That by the Amalekites are signified falses, by which truths are assaulted, may appear from the various circumstances related of the Amalekites, *Exod. xvii. 13 to the end; Numb. xiii. 29; chap. xxiv. 20; Deut. xxv. 17, 18, 19; Judg. v. 13, 14; 1 Sam. xv. 1 to the end; chap. xxvii. 8; Psalm lxxxiii. 7.* By the Rephaim, Zusim, Emim, and Horites, mentioned in verses 5 and 6, are signified persuasions of the false arising from the lusts of evil, that is, from evils; but, here, by the Amalekites and the Amorite in Hazezon-tamar, are signified falses from which are evils. The false from evil is a different thing from the false and thence evil. Falses take their rise, either from lusts, which are of the will, or from principles adopted, which are of the understanding. Falses from lusts, which are of the will, are foul; and are not so easy to be extirpated, because they cohere with the very life of man. It is the very life of man which desires, that is, which loves; and when he confirms in himself this life, or lust, or love, all things that confirm it are falses, and are implanted in his life. Such were the antediluvians. But falses from principles adopted, which belong to the understanding, cannot be so rooted in the voluntary part of man. False or heretical doctrines are of this kind. These commence from an origin out of the will, by imbibing such things from infancy, and afterwards from confirmation in adult age; but, being false, they cannot but produce evils of life. Thus, where one thinks to merit salvation by works, and confirms himself in such an idea; self-merit, self-justification, and self-confidence, are the evils thence resulting. Again, where one believes that there can be no piety unless merit be placed in works; the

evil thence is, that he extinguishes in himself all piety of life, and gives himself up to lusts and pleasures. So in many other cases. Such falses, and the evils thence derived, are what are treated of in this verse.

1680. "And also the Amorites that dwelt in Hazezon-tamar."—That this signifies the kinds of evils thence derived, appears from what has now been said; and also from the representation and signification of the Amorites; concerning which, see chap. xv. verse 16. In respect to the evils and falses against which the Lord combated, it is to be known, that they were the infernal spirits who are in evils and falses; that is, that they were hells filled with such spirits, which continually infested the human race. The infernals desire nothing more than to destroy every one, and have no greater pleasure than that of tormenting. All spirits are distinguished in the other life by this: they who desire evil against others are infernal or diabolical spirits; but they who desire good to others are good and angelic spirits. Man may know which he is amongst, whether among the infernal spirits or the angelic: If he intends evil to his neighbor, thinks nothing but evil concerning him, and actually does evil when in his power, and finds delight in it, he is amongst the infernals, and becomes also an infernal in the other life: but he who intends good to his neighbor, and thinks nothing but good concerning him, and actually does good when in his power, is amongst the angelic, and becomes also an angel in the other life. This is the criterion: let every one examine himself according to this, of what quality he is. It is nothing, that a person does not do evil when he either cannot or dare not, and it is nothing that he does good for the sake of self: these are external things, which are removed in the other life, where man is such as his thoughts and intentions are. There are many who, from practice in the world, can speak well: but, in the other life, it is instantly perceived whether the mind or intention consents: if not, they are rejected amongst the infernals of their own kind and species.

1681. Verse 8, 9. *And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboïm, and the king of Bela which is Zoar; and they joined battle with them in the vale of Siddim; with Chedorlaomer king of Elam, and with Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.* "There went out the king of Sodom,

and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela which is Zoar," signifies, as above, evils and falses reigning generally: "and they joined battle with them," signifies, that they began the assault: "in the vale of Siddim," signifies here, as above, what is unclean: "with Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar," signify truths and goods in the external man: Chedorlaomer king of Elam signifies truths; Tidal king of Goiim goods: the rest signify what is thence derived: "four kings with five," signifies, the union of these, and the disunion of those.

1682. "There went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, which is Zoar."—That these words signify evils and falses reigning generally, appears from what was said above, verse 2, concerning the same, as being the lusts of evil, and the persuasions of the false. In that verse, by the same kings are in general signified all evils, and all falses; or, what is the same, the lusts of evil and the persuasions of the false; wherefore it is said that war was made with them. The war with the Rephaim, Zusim, Emim, and Horites, is afterwards treated of; also, the war with the Amalekites and Amorites; and, lastly, with these kings who were named in the beginning; wherefore by the same kings are here signified only the ruling evils and falses which are of a less degree.

1683. "And they joined battle with them."—That it signifies that they began the assault, appears from the signification of joining battle, as denoting to begin the attack; for that these rebelled, is said above, verse 3. It appears also from this consideration, that evil spirits are they who begin the assault: for so the case is; The Lord never commenced the combat with any hell, but the hells assaulted him. It is the same with every man who is in temptation, or in combat with evil spirits: the attendant angels never make the assault, but always and continually the evil or infernal spirits; the angels only avert and defend. This comes from the Lord, who is never willing to bring evil on any one, or to thrust him into hell, even if he were the most wicked and deadly enemy; but it is the evil spirit who brings evil on himself, and casts himself headlong into hell. This also follows from the nature of evil, and from the nature of good. It is the nature of evil to be desirous to annoy

every one ; but it is the nature of good to be unwilling to annoy any one. The evil are in the enjoyment of their very life when they assault, for they continually desire to destroy : but the good are in their very life when they assault no one, and when they can be of use in defending others from evils.

1684. "In the vale of Siddim."—That it signifies what is unclean, appears from what was said above at verse 3, concerning the vale of Siddim and the sea of salt.

1685. "With Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar."—That they signify truths and goods in the external man, appears from the signification of the same in verse 1 of this chapter.

That Chedorlaomer king of Elam signifies truths, and Tidal king of Goiim goods, and that the rest signify the things thence derived, appears from this, that the same kings are here enumerated in a different order from what they were above in verse 1. Chedorlaomer king of Elam is there mentioned in the third place, but here in the first ; and Tidal king of Goiim is there mentioned in the fourth place, here in the second : it is truth to which belongs the first of the combat ; for the combat is supported from truth, since the knowledge of what is false and what is evil is from truth ; wherefore such combats never exist before man is imbued with the sciences and knowledges of truth and good. Hence by Chedorlaomer, who is here named in the first place, is signified the truth which was with the Lord. This also appears from the signification of Elam, that it is faith from charity, which is the same as truth, as was shown above, chap. x. verse 22. Hence it follows, that Tidal king of Goiim, or of nations, signifies good, and that the other kings signify truths and goods thence derived.

1686. "Four kings with five."—That this signifies the union of the latter, and the disunion of the former, may appear from the signification of four, and from the signification of five. Four signifies union, as consisting of pairs ; as also two, when it has respect to the marriages of things, as was observed n. 720 : but five signifies disunion, because little, as was shown n. 649. All have a determinate signification according to the subject which is treated of.

1687. Verse 10. *And the vale of Siddim was full of pits of bitumen : and the kings of Sodom and of Gomorrah fled and fell there : and they that remained fled to the mountain.*

“The vale of Siddim was full of pits of bitumen,” signifies, the unclean of falses and of lusts: “and the kings of Sodom and of Gomorrah fled, and fell there,” signifies, that those evils and falses were conquered: “and they that remained fled to the mountain,” signifies, that not all were conquered: the mountain is the love of self and of the world.

1688. “And the vale of Siddim was full of pits of bitumen.”—That this signifies the unclean of falses and of lusts, appears from the signification of Siddim, as denoting what is unclean, concerning which see above, verse 3; also, from the signification of pits, as denoting falses; and from the signification of bitumen, as denoting lusts. Falses are called pits from the unclean water therein: and lusts are called bitumen from the foul sulphureous stench in such water.

1689. “And the kings of Sodom and Gomorrah fled, and fell there.”—That it signifies that those evils and falses were conquered, appears from the signification of Sodom and of Gomorrah, as being the evils of lusts, and the falses of persuasions, concerning which see above: (the kings of Sodom and Gomorrah here denote all the evils and falses, even signified by the other kings,) and also from the signification of fleeing and falling, as denoting the being conquered.

1690. “And they that remained fled to the mountain.”—That hereby is signified that not all were conquered, appears without explication, from the circumstance of a residue, who fled. In the internal sense it is treated concerning the temptations which the Lord endured in childhood; respecting which nothing is related in the Word of the New Testament, only concerning the temptation in the wilderness, or soon after he came out of the wilderness; and, finally, of the last temptation in Gethsemane, and afterwards. That the life of the Lord, from his earliest childhood even to the last hour of his life in the world, was a continual temptation and continual victory, appears from several passages in the Word of the Old Testament: and that it did not cease with the temptation in the wilderness, is evident from these words in Luke: “After that the devil had finished all the temptation, he departed from him for a season,” iv. 13: also from this, that he was tempted even to the death of the cross, thus to the last hour of his life in the world. Hence it appears that the Lord’s whole life in the world, from his earliest childhood, was a continual temptation and continual victory; the last was, when he prayed on

the cross for his enemies ; thus for all on the face of the whole earth. In the Word of the life of the Lord with the Evangelists, no mention is made, except the last, of any other than his temptation in the wilderness : others were not disclosed to the disciples : those which were disclosed, appear, according to the literal sense, so light, as scarcely to be any thing ; for so to speak and so to answer is not any temptation ; when yet, it was more grievous than any human mind can conceive or believe. No one can know what temptation is unless he has been in it. The temptation which is related in Matt. iv. 1—11, Mark i. 12, 13, Luke iv. 1—13, contains in a summary the Lord's temptations, namely, that, out of love towards the whole human race, he fought against the loves of self and of the world, with which the hells were replete. All temptation is made against the love in which man is, and the degree of the temptation is according to the degree of the love. If it is not against the love, there is no temptation. To destroy any one's love, is to destroy his very life ; for love is life. The life of the Lord was love towards the whole human race ; which was so great and of such a nature, as to be nothing but pure love. Against this his life were admitted continual temptations, as already stated, from his earliest childhood to his last hour in the world. The love, which was the Lord's veriest life, is signified when it is said, that "he hungered ;" and that "the devil said unto him, If thou be the Son of God, command this stone that it be made bread : and Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God," Luke iv. 2, 3, 4 ; Matt. iv. 2, 3, 4. That he fought against the love of the world, or against all things which are of the love of the world, is signified in that "the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time,—and said unto him, All this power will I give thee and the glory of them ; for that is delivered unto me, and to whomsoever I will give it ; if thou, therefore, wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan ; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve," Luke iv. 5, 6, 7, 8 ; Matt. iv. 8, 9, 10. That he fought against self-love, and all things which are of self-love, is signified by these words : "The devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down ; for it

is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, 'Thou shalt not tempt the Lord thy God,' Matt. iv. 5, 6, 7; Luke iv. 9, 10, 11, 12. His continual victory is signified by this, that after the temptation, "angels came and ministered unto him," Matt. iv. 11; Mark i. 13. In sum, from his earliest childhood, even to the last hour of his life in the world, the Lord was assaulted by all the hells, which were continually overcome, subjugated, and conquered by him; and this solely out of love towards the whole human race. And because this love was not human but divine, and all temptation is great in proportion as the love is great; it may be seen how grievous were his combats, and how great the ferocity with which the hells assailed him. That these things were so, I know of a certainty.

1691. That the mountain denotes self-love and the love of the world, may appear from the signification of a mountain, of which presently. Every evil and false exists from self-love and the love of the world, and can have no other origin; for the loves of self and of the world are opposite to celestial and spiritual love, and, because they are opposites, it is these which continually attempt to destroy the celestial and spiritual things of the kingdom of God. All hatreds exist from self-love and the love of the world; and from hatred come all kinds of revenge and cruelty; and from these, again, all deceits; in short, all the hells. That by mountains, in the Word, are signified self-love and the love of the world, may appear from these passages: "The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down.—The day of Jehovah Zebaoth shall be upon every one that is proud and lofty;—and upon all high mountains, and upon all hills that are lifted up, and upon every high tower," Isaiah ii. 11, 12, 14, 15; where high mountains manifestly denote self-love, and hills that are lifted up, the love of the world. Again: "Every valley shall be exalted, and every mountain and hill shall be made low," xl. 4; evidently denoting self-love and the love of the world. Again: "I will make waste mountains and hills, and dry up all their herbs," xlii. 15; where, in like manner, mountains denote self-love, and hills the love of the world. In Ezekiel: "The mountains shall be thrown down, and the steps shall fall, and every wall shall fall to the ground," xxxviii. 20. In Jere-

miah: "Behold, I am against thee, O destroying mountain, that destroyest all the earth; and I will stretch out my hand against thee, and roll thee down from the rocks, and will make thee a burnt mountain," li. 25; concerning Babel and Chaldæa, by which, as was shown above, are signified self-love and the love of the world. In Moses's song: "A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains," Deut. xxxii. 22; where the foundations of the mountains denote the hells, as is plainly declared; these are called the foundations of the mountains, because self-love and the love of the world reign there, and are thence derived. In Jonah: "The waters compassed me about, even to the soul: the depths closed me round about; the weeds were wrapped about my head: I went down to the cuttings off of the mountains; the bars of the earth were over me for ever: yet thou hast brought up my lives from the pit, O Jehovah my God," ii. 5, 6: the temptations of the Lord against the hells are thus prophetically described by Jonah, when he was in the belly of the great fish; as also in other parts of the Word, particularly in David: he who is in temptation is in the hells; this depending, not upon place, but upon state. As mountains and towers signify self-love and the love of the world, it may thence appear what is signified by this, that the Lord was taken by the devil upon a high mountain and upon a pinnacle of the temple, namely, into the most extreme combats of temptation against the loves of self and of the world, that is, against the hells. Mountains, also, in an opposite sense, as is usual, signify celestial and spiritual love, as was shown above, n. 795, 796.

1692. What temptations, or the combats of temptations, effect, scarcely any one can know. They are the means by which evils and falses are loosened and dispersed in man, and by which horror for them is excited, and conscience is not only formed, but is also strengthened, and thus man is regenerated. This is the reason that such as are regenerated are let into combats and undergo temptations; which is effected in the other life, if not in the life of the body, with all who are capable of being regenerated; and from this circumstance it is that the Lord's church is called the church militant. But the Lord alone, by his own strength, or by his own power sustained the most cruel combats of temptations, for he was encompassed about by all the hells, and continually overcame them. It is

also the Lord alone who fights and overcomes in men, when they are in the combats of temptation ; man can effect nothing against evil or infernal spirits by his own proper power, because they cohere with the hells in such a manner, that if one should be subdued, another would take up the assault ; and so on to eternity : they are as a sea, which presses upon every part of a dike, and which, if it were to make the smallest breach or passage, would never cease to rush through, and would inundate the whole country, till nothing was left above. So would it be with man, unless the Lord alone sustained in him the combats of temptations.

1693. Verse 11. *And they took all the wealth of Sodom and Gomorrah, and all their victuals, and departed.* “They took all the wealth of Sodom and Gomorrah,” signifies, that they were deprived of the power of doing evil : “and all their victuals,” signifies, that they were deprived of the power of thinking what is false : “and departed,” signifies, that thus they were left.

1694. “And they took all the wealth of Sodom and Gomorrah.”—That it signifies, that they were deprived of the power of doing evil, appears from the signification of taking the wealth of any one. By the wealth of Sodom and Gomorrah, in the internal sense, nothing else is meant but the evil and false. Evil is here signified by wealth, and the false by victuals. With respect to the good, spiritual wealth and riches are nothing else than the goods and truths with which they are gifted and enriched by the Lord : so, with respect to the evil, wealth and riches are nothing else than the evils and falses which they have acquired to themselves. Such things are also signified by wealth, in the Word. Hence it appears, that to take the wealth of Sodom and Gomorrah, is to deprive them of the power of doing evil.

1695. “And all their victuals.”—That this signifies, that they were deprived of the power of thinking what is false, appears from the signification of victuals or food. What the celestial, spiritual, and natural food are, which are enjoyed in the other life, has been shown above, n. 56, 57, 58, 680, 681. These three kinds of food correspond also with bodily food, and are therefore represented in the Word by victuals or food, and are called so. But the food of evil and infernal spirits is what is contrary to wisdom, intelligence, and true science ; which is every thing false : and, what is surprising, with this food the

evil spirits are also sustained. The reason is, because it is their life ; for they cannot live, unless liberty is given them to revile, and even to blaspheme, the truth. Still, however, license is not given them to think and speak the false, except what originates in their evil, not what is contrary to their proper evil, for this is deceit ; for so far as they speak what is false from their own evil, they speak from their own life ; and this also is excused them, because they are such, that they could not otherwise live. With respect to their being deprived of the power of doing evil, and of thinking what is false, the case is this : In combats of temptation it is permitted evil spirits to bring forth all the evil and false with man, and to combat from that ground : but when they are conquered, it is no longer allowed them to do so ; for they instantly perceive in man that good and truth is confirmed. Such is the perception of spirits, and so superior to that of men. From the very sphere of a man confirmed in truth and good, they know instantly how the case is, what answer they will receive, and other things. This appears evidently with a regenerate spiritual man ; with whom evil spirits are alike present as with an unregenerate man, but then they are subjugated and serve. This is signified by their being deprived of the power of doing what is evil, and of thinking what is false.

1696. That by their departing, is signified that they were left, appears without explication.

1697. Verse 12. *And they took Lot, Abram's brother's son, and his substance, and departed : and he dwelt in Sodom.* "They took Lot, Abram's brother's son, and his substance, and departed," signifies, that apparent goods and truths, which in themselves are not goods and truths, occupied the external man, and all things which were there : "and he dwelt in Sodom," signifies, his state.

1698. "And they took Lot, Abram's brother's son, and his substance, and departed."—That this signifies, that apparent goods and truths, which in themselves are not such, occupied the external man, and all things there, appears from the signification of Lot, as denoting the sensual or external man appertaining to the Lord, according to what was said and shown above ; and, in the present case, the external man as to apparent goods and truths, which are here the substance of Lot. That those goods and truths appeared as goods and truths in early childhood, when in themselves they were not so, was ex-

plained above : but that by degrees they were purified, and this by the combats of temptation, may appear from what has been said concerning temptations.

1699. "For he dwelt in Sodom." That these words signify his state, appears from the signification of Sodom.

1700. Verse 13. *And there came one that had escaped, and told Abram the Hebrew ; for he was dwelling in the oak-groves of Mamre the Amorite, the brother of Eshcol, and brother of Aner : and these men were of the covenant of Abram.* "There came one that had escaped, and told Abram the Hebrew," signifies, that the Lord perceived from his interior man ; Abram the Hebrew is the interior man to which is adjoined the internal or Divine : "for he was dwelling in the oak-groves of Mamre the Amorite," signifies, a state of perception from the rational man : "the brother of Eshcol and brother of Aner ; and these men were of the covenant of Abram," signifies, the state of the rational man as to the external, and the quality of his goods and truths.

1701. "And there came one that had escaped, and told Abram the Hebrew."—That this signifies, that the Lord perceived from his interior man, appears from the signification of Abram the Hebrew, as being the interior man conjoined with the internal ; of which presently : and as, in the internal sense, these things are spoken respecting the Lord, and the historicals are representative, it is evident that the words, "There came one that escaped, and told," signify nothing else than that the Lord perceived. The interior man perceives what is doing in the external man, just as if any one should tell it. The Lord, who had a perception of all that was done, knew clearly the nature and origin of all those things that existed with him ; as when any thing of evil occupied the affections of the external man, or any thing of the false his knowledges ; it was not possible for him not to know the nature and origin of these, also what evil spirits excited them, and how they excited them ; besides other things : for such things, and innumerable others, are not concealed from angels, and hardly from men who have heavenly perception ; much less from the Lord.

1702. That Abram the Hebrew is the interior man, to which is adjoined the internal or Divine, may appear from the signification of Abram the Hebrew, or from Abram being here sur-named "the Hebrew." In what is said above, and in what follows, concerning Abram, he is never called the Hebrew, ex-

cept in this passage ; wherefore some distinct thing with the Lord is represented and signified by Abram the Hebrew. What this is, may appear from the internal sense ; namely, that it is the interior man adjoined to the internal or Divine ; as may also appear from the series of things in the internal sense. The Hebrews are named in the Word, when any thing relating to service is signified, of whatever nature it be ; as may appear from what follows : and the interior man is of such a nature as to serve the internal or Divine ; wherefore the interior man is here called Abram the Hebrew. It is scarce known to any what the interior man is ; wherefore it is briefly to be told. The interior man is the middle between the internal and external man. By the interior man, the internal communicates with the external ; without such a medium no communication could possibly exist. The celestial is distinct from the natural, and still more from the corporeal ; and unless there be a medium of communication, it is not possible for the celestial to operate on the natural, still less on the corporeal. The interior man is what is called the rational man ; which man, as being the middle, communicates with the internal, where is real good and truth, and also with the exterior, where is evil and the false. By communication with the internal, man is capable of thinking concerning things celestial and spiritual, or of looking upwards, which brutes cannot do : and, by communication with the exterior, he is capable of thinking concerning things worldly and corporeal, or of looking downwards ; scarcely otherwise than brutes, which likewise have an idea of things terrestrial. In a word, the interior or middle man is properly the rational man ; which is spiritual or celestial when he looks upwards, but animal when he looks downwards. It is known that man has the power of saying otherwise than he thinks, and of doing otherwise than he wills, and that dissimulation and deceit are given, and also that there is such a thing as reason or the rational, and that this is interior, is because it may dissent. It is further known, that, with man who is becoming regenerate, it is something interior which combats with the exterior. This interior, which thinks and wills differently from the exterior, and which combats against it, is the interior man. In this interior man, there is conscience, with the spiritual man, and perception, with the celestial man. This interior man, joined with the Divine Internal in the Lord, is what is here called Abram the Hebrew.

1703. That Hebrew is predicated in the Word of those

things which relate to service, appears from the following passages ; in Moses : " If thy brother a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years ; then in the seventh year thou shalt let him go free from thee," Deut. xv. 12 ; where it is said " Hebrew man " and " Hebrew woman," because the subject treated of is concerning service. In Jeremiah : " At the end of seven years, let ye go every man his brother, a Hebrew which hath been sold unto thee ; and when he hath served thee six years," xxxiv. 14, 9 ; where, in like manner, the term Hebrew is used because concerning service ; otherwise the sons of Jacob are not called Hebrews in the prophets. In Samuel : " Be strong, and be as men, O ye Philistines, that ye serve not the Hebrews, as they have served you," 1 Sam. iv. 9 ; where the term Hebrews is used for the same reason. So in Moses : " Jehovah said unto Moses, Go in unto Pharaoh, and tell him, Thus saith Jehovah the God of the Hebrews, Let my people go, that they may serve me," Exod. ix. 1, 13 ; chap. x. 3 ; where also from service they are called Hebrews. So the wife of Potiphar cried out concerning Joseph, " See he hath brought in a Hebrew unto us to mock us," Gen. xxxix. 14 ; where Joseph is called a Hebrew, because there he was a servant. So the chief of the bakers said unto Pharaoh, " There was with us a young man, a Hebrew, servant to the captain of the guard, and he interpreted to us our dreams," Gen. xli. 12. The Egyptians, also, called the children of Israel Hebrews, because they were servants, or in service, as is known, Exod. i. 15, 16, 19, and elsewhere.

1704. " For he was dwelling in the oak-groves of Mamre the Amorite."—That this signifies a state of perception from the rational man, appears from the signification of an oak-grove, and of the oak-groves of Mamre the Amorite, concerning which above, n. 1442, 1443, 1616.

1705. " The brother of Eshcol, and the brother of Aner : and these men were of the covenant of Abram."—That hereby is signified the state of the rational man as to the external, denoting the quality of his goods and truths, may appear from the signification of those names, concerning which, below at verse 24, where they are again mentioned. To speak briefly, by Mamre, Eshcol, and Aner, are represented and signified, the angels who were with the Lord, when he was engaged in combat in his earliest childhood. These angels were of a quality like that of the goods and truths then with the Lord ; from

which they are named. No angel in heaven has any name, but it is goods and truths of which their names are predicated ; as Michael and other angels in the Word are never such angels, but are so named from whatever office they are of. So here in respect to Mamre, Eshcol, and Aner, but representatively.

1706. Verse 14. *And when Abram heard that his brother was made captive, he got ready his trained [servants] born in his house, three hundred and eighteen, and pursued unto Dan.* “And when Abram heard that his brother was made captive,” signifies, that the interior man perceived in what state the external was : “he made ready his trained [servants] born in his house,” signifies, those goods with the external man, which were now delivered from the yoke of slavery : “three hundred and eighteen,” signifies, their quality : “and pursued unto Dan,” signifies, the beginning of purification.

1707. “And when Abram heard that his brother was made captive.”—That this signifies that the interior man perceived in what state the external was, appears from the signification of Abram in the preceding verse, as denoting the interior man to which was adjoined the internal or divine ; and from the signification of Lot, as being the external man, according to what was shown above : also, from the signification of hearing that his brother was captive, as being, to perceive in what state he was, viz. that apparent goods and truths had possession of him, as was said in verse 12. These things hold themselves thus : when the interior man, which is understood by Abram the Hebrew, perceived that the goods and truths by which the combat had been supported, were not such except in appearance, and that they had possession of the whole external man, signified by Lot his brother’s son, then the interior man, or the internal divine through the interior man, purified them. How this is effected can never be known to any one, except it be revealed to him ; for the influx of the internal man, through the interior or middle, into the external, is an arcanum, especially at this time, when few, if any, know what the interior man is, much less what the internal is. What the internal man is, and what the interior, may be seen above, at verse 13 ; but here it shall be briefly told, what is the nature of influx. The internal man, with every one, is of the Lord alone ; for there the Lord stores up the goods and truths with which he endows man from infancy : hence, through these, he flows into the interior or rational man, and through this into the exterior : thus it is given to man to think, and to be

man. But the influx from the internal man into the interior or middle, and thus into the exterior, is twofold, either by things celestial or by things spiritual ; or, what is the same, either by goods or by truths. The influx by things celestial, or goods, has place only with regenerate men, who are gifted either with perception or with conscience. thus it has place by perception or by conscience, wherefore the influx by things celestial only exists with those who are in love to the Lord, and in charity towards the neighbor. But the Lord flows in by things spiritual, or by truths, with every man ; and unless this influx existed, it would be impossible for man to think, thus to speak. When man is such that he perverts goods and truths, and when he is regardless of things celestial and spiritual, there is then no influx of things celestial, or of goods, but the way for their entrance is closed : nevertheless, there is still an influx of things spiritual, or of truths, and the way for their admission is kept continually open. Hence it may appear what is the quality of the interior or middle, that is, of the rational man. By Abram is here signified the internal man in the interior or middle man. When things celestial, or goods, flow from the internal man into the interior, then the internal man appropriates to itself the interior or middle, and makes it its own ; but still the interior or middle man is distinct from the internal. The case is the same when the internal man, by the interior or middle man, flows into the exterior : it then also appropriates to itself the exterior man and makes it its own ; but still the exterior man is distinct from the interior. So now, when the internal man, in the interior or middle man, perceives that the state of the external man was such, to wit, that he was made captive ; that is, that goods and truths not genuine but apparent, had possession of him, by which he fought against so many enemies, then he (the internal man) flowed in, and reduced all things to order, and delivered him (the external man) from those things which infested him, and thereby purified him, so that his goods and truths were no longer apparent, but genuine goods and truths, and consequently conjoined with the internal or divine man, and this, as stated, by the interior or middle man. In this respect the Lord was not like any man ; that his interior man, as to things celestial or goods, was divine, and from his very nativity adjoined to the internal. The internal, with this interior, was Jehovah Himself, his Father. But in this respect he was like other men, that his interior man, as to things spiritual or truths, was ad-

joined to the external, and thus was human : but this, also, by combats of temptation, and continual victories acquired by his own power, was made also Divine, that is, Jehovah. The external man is he who is called Lot, and, in a former state, he was denominated Abram's brother's son, but in this state, Abram's brother : he is called his brother's son when occupied by apparent goods and truths, but his brother when occupied by genuine goods and genuine truths.

1708. "He got ready his trained [servants] born in his house."—That it signifies those goods appertaining to the external man, which were now delivered from the yoke of slavery, appears from the signification of the trained, and of those born in Abram's house. The trained [servants] of Abram, or those newly initiated (into military service), are, in the internal sense, those goods with the external man, which are capable of being conjoined with the interior man : those born in the house are, in the internal sense, the same goods, and also truths, as being properly his own. But these words contain more arcana than can be declared, especially concerning the manner in which apparent goods after the combats of temptations, became genuine goods, and how they are then capable of being conjoined with the interior or middle man, and by this with the internal, and of becoming in like manner Divine. For the Lord by degrees adjoined the Human Essence to the Divine ; and this by combats of temptations and by victories, as was stated. These goods made genuine, are what are called Abram's trained [servants] or novitiates ; for they were disciplined, and newly introduced : and as they were procured by his own proper power, they are called those born in his house.

1709. "Three hundred and eighteen."—That this signifies their quality, viz. that they are the holy things of combat, is involved in the number eighteen, and also in the number three hundred : for these numbers are compounded of three and six : *three* signifies what is holy, as was shown, n. 720, 901 ; and *six* signifies combat, as was shown n. 737, 900. That Abram got ready so many, is a historical truth ; but still it was representative, as is every historical of the Word in the five books of Moses, in the books of Joshua, of Judges, of Samuel, of the Kings, of Daniel, and of Jonah ; where in like manner, the numbers involve arcana. For there was nothing written in the Word which was not of such a nature, otherwise it would not be the Word ; nor would it otherwise have been recorded that

Abram got ready three hundred and eighteen men, and that they were trained and born in his house, with many other particulars mentioned in this chapter.

1710. "And pursued unto Dan."—That this signifies a state of purification, appears from the series of the things in the internal sense. To pursue enemies here is to expel evils and falses, which were with goods and truths, and caused them to be only apparently such, and thus to deliver and purify them. "Unto Dan," signifies, to the last border of Canaan, thus, to the extreme ends whither they had fled. That Dan signifies the last borders, or the extreme ends, of Canaan, appears throughout the Word; as in Samuel: "To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba," 2 Sam. iii. 10. Again: "That gathering together all Israel shall be gathered unto thee, from Dan even to Beersheba," 2 Sam. xvii. 11. Again: "The king said to Joab, Go now through all the tribes of Israel, from Dan even to Beersheba," 2 Sam. xxiv. 2, 15. In the book of Kings: "Judah and Israel dwelt in security, every one under his vine and under his fig-tree, from Dan even to Beersheba," 1 Kings iv. 25. From which passages it is evident, that Dan was the last border of Canaan, to which he pursued the enemies who infested the goods and truths of the external man: but as Dan was a border of Canaan, consequently within Canaan, to prevent their remaining there, he drove them farther, viz. to Hobah on the left of Damascus, as appears from the subsequent verse, and thus he purified. By the land of Canaan, in a holy sense, is signified, as was said above, the kingdom of the Lord, thus the celestial of love, or good; principally, good appertaining to the Lord.

1711. Verse 15. *And he divided himself against them in the night, he and his servants, and smote them, and pursued them even to Hobah, which is on the left of Damascus.* "He divided himself against them in the night," signifies, the shade in which were apparent goods and truths: "he and his servants," signifies, the rational man, and those things in the external man which were obedient: "and smote them," signifies vindication: "and pursued them even unto Hobah, which is on the left of Damascus," signifies the degree of extent.

1712. "And he divided himself against them in the night."—That it signifies the shade in which were apparent goods and truths, appears from the signification of night, as being a state

of shade. That is called a state of shade, when it is not known whether good and truth be apparent or genuine. Every one who is in apparent good and truth, supposes it to be genuine good and truth. It is the evil and false which is in apparent good and truth, which cause the shade, and make it to appear genuine. They who are in ignorance can know no otherwise, than that the good which they do, and the truth which they think, are their own. The case is the same with those who attribute to themselves the goods which they do, and place merit in them; not knowing at that time, that they are not good, although they appear so, and that the property and self-merit which they claim in them are evils and falses; which cause obscurity and darkness. So in many other cases. The quality and quantity of the evil and false which lie concealed therein, can never be so clearly seen in the life of the body as in the other life, when they are exhibited to view altogether as in clear day-light. But it is otherwise, if this be occasioned by ignorance not confirmed; then those evils and falses are easily dispersed: but if men confirm themselves in this, that they can do good, and resist evil, by their own strength, and that thus they merit salvation, this remains adjoined to them, and causes good to be evil, and truth to be false. Nevertheless, such is order, that man ought to do good as of himself, and therefore not to hang down his hands, thinking that, because he cannot, of himself, do any good, he ought to wait for immediate influx, and so remain in a passive state; for this is contrary to order: but he ought to do good as of himself; and when he reflects upon the good which he does, or has done, he should think, acknowledge, and believe, that it was the Lord with him who wrought it: if he relaxes himself by thinking as above mentioned, he is not a subject on which the Lord can operate, since the Lord cannot flow into any one, who deprives himself of every thing into which strength can be infused. He would then be like a man who would not learn any thing unless taught it by a revelation; or who would not teach any thing, unless he were immediately prompted what to say; or who would not attempt any thing, unless he was impelled, as one without will; when yet, if this were done, he would be still more indignant, because he would be as something inanimate, when yet, what is animated by the Lord with man is that which appears as if it was from man. Thus, that man does not live from himself, is an eternal truth: yet unless he appeared to live from himself, it would be impossible for him to live.

1713. "He and his servants."—That these words signify the rational man, and those things in the external man which were obedient, appears from the signification of he, that is, Abram, as being the interior man, concerning which above; and from the signification of servants, as being the things which are obedient. All things that are in the external man, before he is liberated and vindicated, are called servants; for they no otherwise than obey the interior man. As, for example: There are with the exterior man both affections and scientifics; the former being derived from the goods of the interior man, and the latter from his truths. When these are so acted upon as to concur with the interior man, they are said to serve and to be obedient: wherefore here, by servants are signified nothing else than those things in the external man which were obedient.

1714. That by smiting them is signified vindication, may appear from the series, and without explication.

1715. "And pursued them even to Hobah, which is on the left of Damascus."—That it signifies the degree of extent, may appear from the signification of Hobah which is on the left of Damascus. Where Hobah was situated is not known, since no further mention is made of it in the Word; but Damascus was the capital of Syria, as appears 2 Sam. viii. 5, 6; Isaiah vii. 8: by which is signified nearly the same as by Syria, concerning which above, chap. x. verse 22. The last border of the land of Canaan, but beyond Dan, is described by Damascus; as in Amos: "Ye have taken up Siccuth your king, and Chiun your images, the star of your gods, whom ye have made for yourselves: therefore I will cause you to go into captivity beyond Damascus," v. 26, 27. The border of the holy land, or of the Lord's kingdom, towards the north, is also called the border of Damascus, Ezek. xlvii. 16, 17, 18; chap. xlviii. 1. Here, when it is said that they were smitten and pursued even to Hobah which is on the left of Damascus, it signifies the extent to which apparent goods and truths were purified. But unless the quality of those goods and truths be known, and by what means they are purified and made genuine, it cannot be explained what is here properly meant by Hobah on the left of Damascus, only in general, that they were purified.

1716. Verse 16. *And he brought back all the substance; and also brought back his brother Lot and his substance; and the women, also, and the people.* "He brought back all the substance," signifies, that the interior man reduced all things in the

external man to a state of agreement: "and also brought back his brother Lot, and his substance," signifies, the external man and all things appertaining thereto: "the women, also, and the people," signifies, both goods and truths.

1717. "And he brought back all the substance."—That it signifies that the interior man reduced all things in the external man to a state of agreement, may appear from the signification of bringing back all the substance. Substance here is what Chedorlaomer and the kings that were with him took from their enemies, of which above. By Chedorlaomer and the kings with him are signified the goods and truths of the exterior man; their substance taken from their enemies was nothing else, than that they deprived them of the power of doing evil and of thinking the false, which is signified by the wealth of Sodom and Gomorrah, and by all the victuals which they took, concerning which above, at verse 11. How this is, cannot be explained in few words; suffice it however to give some idea of it by this: he who is in the combats of temptation, and conquers, acquires to himself more and more power over evil spirits, or over the diabolical crew, till at length they dare not assault him; but on every victory obtained, the Lord reduces to order the goods and truths from which the combat was supported; when, consequently, these are purified; and, in proportion as they are purified, the celestial things of love are insinuated into the exterior man, and a correspondence is effected. This is what is signified by bringing back all the substance. Whosoever supposes that the external man can be reduced to correspondence without the combats of temptations, is deceived; for temptations are the means of dissipating evils and falses, and also of introducing goods and truths, and of reducing to obedience the things appertaining to the external man, so that it may serve the interior or rational man, and thereby the internal, that is, the Lord operating through the internal man. That this is the effect of temptations, can only be known to those who are regenerated by them: but how this effect takes place, can scarcely be described even in the most general manner; for the ground and manner of its working are unknown to man, it being the divine operation of the Lord.

1718. "And also brought back his brother Lot and his substance."—That this signifies the external man and all things appertaining thereto, appears from the signification of Lot as denoting the external man; concerning which frequent mention

is made above. It is scarcely known at this day what the external man is ; for it is supposed that the things appertaining to the body alone constitute the external man, as his sensuels, namely the touch, the taste, the smell, the hearing, and the sight ; as, also, the appetites and pleasures. But these only constitute the outermost man, which is merely corporeal. The external man properly is constituted by scientifics appertaining to the memory, and affections appertaining to the love with which man is imbued ; also, by the sensuels which are proper to spirits, with the pleasures which likewise appertain to spirits. That these properly constitute the external or exterior man, may appear from men in another life, or from spirits, who in like manner have an external man, and an interior, and, consequently, an internal man. The body is only as an integument, or shell, which is dissolved in order that man may truly live, and that all things appertaining to him may become more excellent.

1719. "And the women also, and the people."—That these words signify both goods and truths, may appear from the signification of wives and daughters, as denoting goods, concerning which above, n. 489, 490, 491, 568, 915 ; here women stand for wives and daughters ; and from the signification of people, as denoting truth, concerning which also above, n. 1259, 1260.

1720. Verse 17. *And the king of Sodom went out to meet him, after he returned from smiting Chedorlaomer, and the kings that were with him, at the valley of Shaveh, which is the king's valley.* "The king of Sodom went out to meet him," signifies, the submission of evil and the false : "After he returned from smiting Chedorlaomer and the kings that were with him," signifies, the deliverance and vindication of apparent goods and truths : "to the valley of Shaveh, which is the king's valley," signifies, the state of the external man as to goods and truths at that time.

1721. "The king of Sodom went out to meet him."—That this signifies that the evil and false submitted, appears from the signification of the king of Sodom, as being the evil and false, against which combat was waged ; and from the signification of going out to meet, as being to submit themselves. As the submission of the evil and false makes a part in the series, mention is here made of the king of Sodom ; but he is further treated of below, at verse 21.

1722. "After he returned from smiting Chedorlaomer, and

the kings that were with him.”—That these words signify the deliverance and vindication of apparent goods and truths, appears from what goes before, and from what has been said above concerning Chedorlaomer and the kings that were with him.

1723. “At the valley of Shaveh, which is the king’s valley.”—That it signifies the state of the external man as to goods and truths at that time, may appear from the signification of the valley of Shaveh; and also of the king’s valley. The valley of Shaveh signifies the goods of the external man; and the king’s valley signifies the truths of the same. The external man is called a valley from his being beneath: that which is exterior, is also inferior; as that which is interior, is also superior. That a king signifies truth, was said above, n. 1672.

1724. Verse 18. *And Melchizedek king of Salem brought forth bread and wine: and he was priest to God most High.* “Melchizedek,” signifies the celestial things of the interior man with the Lord: “king of Salem,” signifies a state of peace as to things interior or rational: “brought forth bread,” signifies things celestial, and refreshment thence: “and wine,” signifies things spiritual, and the refreshment thence: “and he was priest,” signifies, the holy of love: “to God most High,” signifies, the internal man, who was Jehovah.

1725. That Melchizedek signifies the celestial things of the interior man existing with the Lord, may appear from the signification of Melchizedek, of which presently; and also from what goes before and what follows. What the internal man is, what the interior, and what the external, has been sufficiently shown above; also, that the internal man flows through the interior into the external; and further, that the internal man flows into the interior, either by things celestial, or by things spiritual; by things celestial with every regenerate man, that is, with those who live in love to the Lord and in love towards their neighbor; but by things spiritual with every man, whatever be his quality; hence he derives his light from heaven, that is, has the faculty of thinking and speaking, and of being a man; on this subject see what was said above, n. 1707. The celestial things of the interior man are all such as are of celestial love, as has been often stated. These celestial things in the Lord’s interior man, or the Lord’s interior man as to these celestial things, is called Melchizedek. The internal man, in the Lord, was Jehovah himself. The interior man, when purified after the combats of temptation, was also made Divine and Jehovah;

in like manner also the external. But now, when the interior man was in a state of temptation-combats, and not yet so purified by those combats, as to things celestial it is called Melchizedek, that is, king of holiness and of justice. That this is the case, may appear also in David, where it is treated of the Lord's temptation-combats; and at length the Lord's interior man as to things celestial is called Melchizedek: thus: "Jehovah said to my Lord, Sit thou on my right hand till I make thine enemies thy footstool. Jehovah shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the honors of holiness; from the womb of the morning thou hast the dew of thy nativity. Jehovah hath sworn, and will not repent, Thou art a priest for ever, according to my word Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath," Ps. cx. 1—5; where it is treated of the Lord's temptation-combats with the bells, as in the present chapter, as may appear from every word: that it is here treated concerning the Lord, he himself teaches," Matt. xxii. 41, 42, 43; Mark xii. 36; Luke xx. 42, 43, 44: to make his enemies his footstool, to rule in the midst of his enemies, the day of power, and to smite kings in the day of his wrath, signify temptation-combats, and victories.

1726. "King of Salem."—That these words signify a state of peace as to things interior or rational, appears from the signification of Salem. Salem, in the original tongue, signifies peace, and also perfection; thus a state of peace, and a state of perfection. A state of peace is the state of the Lord's kingdom. In that state the celestial and spiritual things of the Lord are as in their morning and their spring; for peace is as the morning, in respect to the times of the day, and as the spring, in respect to the seasons of the year. The morning and the spring have this effect, that whatever at those times touches the senses, is full of joy and gladness, each object deriving an affection from the general one of morning and spring. So it is with the state of peace in the Lord's kingdom. In the state of peace all things celestial and spiritual are, as it were, in their morning or spring-tide flower and smiling, that is, in their essential happiness. A state of peace thus affects every thing, for the Lord is peace itself. This also is signified by Salem in David: "In Judah is God known, his name is great in Israel; in Salem also is his tabernacle, and his dwelling-place in Zion,"

Psalm lxxvi. 1, 2. Whilst man is in temptation-combats, he is at times gifted by the Lord with a state of peace, and is thus refreshed. A state of peace is here signified by Salem, and presently also by bread and wine, by which are signified things celestial and spiritual, thus a state of celestial and spiritual things in peace ; which state is true refreshment.

1727. "Brought forth bread and wine."—That bread signifies things celestial and the refreshment thence, and that wine signifies things spiritual and the refreshment thence, appears from the signification of bread, as being the celestial, concerning which see n. 276, 680 ; and from the signification of wine, and also of a vine and a vineyard, as being the spiritual, concerning which see n. 1069, 1071. As bread signifies things celestial, and wine things spiritual, they were also made symbols in the holy supper. The like is here signified by Melchizedek's bringing forth bread and wine ; because, in the Ancient Church, bread was representative of all things celestial, and wine of all things spiritual ; thus here they were representative of the Lord himself, from whom every thing celestial and spiritual proceeds.

1728. "And he was priest."—That it signifies the holy of love, appears from the signification of priest in the Word. There are two things which are predicated of the Lord, viz. that he is a king, and that he is a priest : a king, or what appertains to royalty, signifies holy truth ; a priest, or what appertains to the priesthood, signifies holy good : the former is the Divine-spiritual ; the latter is the Divine-celestial. The Lord as a king governs all and single things in the universe, from Divine Truth, and as a priest, from Divine Good. Divine Truth is the very order of his universal kingdom, all the laws of which are principles of truth, or are eternal truths. Divine Good is the very essential of order, all things appertaining to which are of mercy. Each is predicated of the Lord. If only Divine Truth could be predicated of him, no mortal could be saved, for truths condemn every one to hell ; but Divine Good, which is of mercy, elevates from hell to heaven. This is what was represented by kings and priests in the Jewish Church, and what was also represented by Melchizedek as king of Salem, and priest to God most High.

1729. "To God most High."—That it signifies the internal man, who is Jehovah, appears from what has been said above concerning the Lord's internal man, that it is Jehovah himself,

thus that the Lord is the same with Jehovah the Father, as he himself says in John : “ I am the way, and the truth, and the life.—Philip saith unto him, Lord, show us the Father.—Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip ? He that hath seen me, hath seen the Father ; and how sayest thou then, Show us the Father ?—Believest thou not that I am in the Father, and the Father in me ?—Believe me that I am in the Father and the Father in me,” xiv. 6, 8—11. The Lord’s Human Essence is what is called the Son of Man, which also, after the combats of temptation, was united to the Divine Essence, so that it also became Jehovah ; wherefore in heaven they know no other Jehovah the Father but the Lord, see above, n. 15. With the Lord, all is Jehovah, not only his internal and interior man, but also his external man, and his very body, wherefore he is the only one who ever rose into heaven with the body also ; as plainly appears in the evangelists, where it is treated of his resurrection ; and likewise from the Lord’s own words : “ Why do reasonings arise in your hearts ? Behold my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye see me have. And when he had thus said, he showed them his hands and his feet,” Luke xxiv. 38, 39, 40.

1730. Verse 19. *And he blessed him, and said, Blessed be Abram of God most High, possessor of the heavens and earth.* “ He blessed him,” signifies, the enjoyment of things celestial and spiritual : “ and said, blessed be Abram of God most High,” signifies the Lord’s interior man, and that its enjoyment of goods was from his internal ; “ possessor of the heavens and earth,” signifies the conjunction of the internal man, or Jehovah, with the interior and exterior.

1731. “ He blessed him.”—That this signifies the enjoyment of things celestial and spiritual, may appear from the signification of to bless, as denoting to enjoy all goods, concerning which n. 981, 1096 : they enjoy all goods who enjoy celestial and spiritual goods ; for thence come all goods of every description. The contents of this verse announce and proclaim the conjunction of the Lord’s Human Essence with his Divine Essence ; the benediction itself involves this.

1732. “ And said, Blessed be Abram of God most High.” That it signifies the Lord’s interior man, as having the enjoyment of goods from his internal, appears in like manner from the

signification of a blessing, that it is the enjoyment of goods, as was said ; also from the signification of Abram here, as denoting the interior or rational man, concerning which above, verse 13 ; likewise from the signification of God most High, as denoting the Lord's internal ; concerning which see also above. By Abram is signified, as already stated, the interior or rational man, which was to be united with the internal, or Jehovah, and this by temptation-combats and victories. For the case with the interior man is this: the interior man, as stated, is intermediate between the internal and external, and enables the internal to flow into the external. Without it there could be no communication between them ; but by it there is a communication of things celestial and spiritual. When the communication is of things celestial, the interior man is called Melchizedek ; but when the communication is of things spiritual, it is called Abram the Hebrew.

1733. " Possessor of the heavens and the earth."—That it signifies the conjunction of the internal man, or Jehovah, with the interior and exterior man, appears from the signification of heaven and earth. That is called heaven which is interior in man, and that earth which is exterior. The reason why heaven signifies what is interior in man, is, because man, as to his interiors, is an image of heaven, and thus a sort of heaven in miniature. The Lord's interior man is heaven in a most especial sense, because the Lord is the All in all of heaven, thus heaven itself. Hence it follows, that the exterior man is called earth. On this account, also, by the new heavens and the new earth treated of in the prophets and the Revelation, nothing else is meant than the Lord's kingdom, and every individual who is a kingdom of the Lord, or in whom the Lord's kingdom is. That heaven and earth have this signification, may be seen, concerning heaven, n. 82, 911, and concerning earth, n. 82, 620, 636, 913. That in the present passage, God most High, possessor of the heavens and the earth, signifies the conjunction of the internal man with the interior and exterior in the Lord, may appear from this ; that the Lord, as to his internal man, was Jehovah himself ; and as the internal man, or Jehovah, guided and instructed the external, as a father his son, therefore as to the external man, in respect to Jehovah, he is called the Son of God, but in respect to his mother, the Son of Man. The Lord's internal man, which is Jehovah himself, is what is here called God most High, and, before a

plenary conjunction or union was effected, is called possessor of the heavens and earth, that is, possessor of all things appertaining to the interior and exterior man, which, as was said, are here understood by the heavens and the earth.

1734. Verse 20. *And blessed be God most High, who hath delivered thine enemies into thine hand. And he gave him tenths of all.* "Blessed be God most High," signifies, the Lord's internal man: "who hath delivered thine enemies into thy hand," signifies victory: "And he gave him tenths of all," signifies, remains derived from victory.

1735. "Blessed be God most High."—That it signifies the Lord's internal man, appears from what has been said above concerning the internal man. Jehovah was called God most High in the Ancient Church, by reason that height represented, and therefore signified, the internal, consequently, most high signified the inmost. Hence, in the Ancient Church, worship was celebrated on high places, mountains, and hills. What is inmost has also the same relation to what is exterior and outermost, as what is highest has to what is inferior and lowest. The highest or inmost is the celestial of love, love itself. Jehovah, or the Lord's internal, was the very celestial of love, that is, love itself, to which no other attributes can be ascribed than such as belong to pure love, thus to pure mercy towards the whole human race; which is of such a nature as to be desirous to save all, and make them eternally happy, and to bestow on them all its own; thus out of pure mercy to draw all, who are willing to follow, to heaven, that is, to itself, by the strong force of love. This Love itself is Jehovah, nor can AM, or Is* be predicated of any thing except love. The *esse* of all life, that is, life itself, is from this love, as consisting in love, or being of love itself; and as Jehovah alone is the *esse* of life, or life itself, as being alone love, therefore all things and each, have thence their *esse* and their life, nor can any thing be and live of itself but Jehovah alone, that is, the Lord alone: and as no one can be, and live from himself, but the Lord alone, it is a fallacy of the senses that men seem to themselves to live from themselves. The angels perceive manifestly that they do not live from themselves, but from the Lord, since they live in the *esse* of the Lord's life, because in his love: still however

* This is an allusion to the signification of the name *Jehovah*, which is formed from the Hebrew word which signifies *to be*, in its various inflections of *am* or *is*, *was*, and *will be*.

there is granted to them, before all others, the appearance, attended with inexpressible felicity, as if they lived of themselves. This, therefore, is to live in the Lord; which cannot possibly be attained except by living in his love, that is, in charity towards our neighbor.

1736. That the Lord is Jehovah, who is here called God most High, appears manifest from the Word; as in Isaiah: "Jehovah of hosts is his name; and thy Redeemer, the Holy One of Israel, the God of the whole earth shall he be called," liv. 5; where it is plain that the Redeemer, and the Holy One of Israel, who is the Lord alone, is Jehovah of hosts, and the God of the whole earth. Again, in the same prophet: "Thus saith Jehovah thy Redeemer, the Holy One of Israel, I Jehovah am thy God," xlviii. 17. Again: "I will help thee, saith Jehovah thy Redeemer, the Holy One of Israel," xli. 14. The Holy One of Israel, and the God of Israel are frequently mentioned: and that the Lord is the Holy One of Israel, and the God of Israel, is very evident; as in Exodus: "They saw the God of Israel: and under his feet there was as it were a paved work of sapphire stone, and as it were the body of heaven in its clearness," xxiv. 10. The Jewish Church did not acknowledge, or give the appellation of Jehovah, to any other being, since they worshiped one God, Jehovah; and this they did more especially for this reason, though it was unknown to most of them, that all the rites of their church were representative of the Lord, and all things of the Word, in its internal sense, were significative of him. It is written in Isaiah, "He will swallow up death for ever, and the Lord Jehovah will wipe away tears from off all faces.—And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: This is Jehovah; we have waited for him; we will be glad and rejoice in his salvation," xxv. 8, 9: speaking of the Lord's coming. Again: "Behold, the Lord Jehovah will come with strong hand, and his arm shall rule for him.—He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young," xl. 10, 11; plainly speaking of the Lord, who is the Lord Jehovah: his coming with strong hand, and his arm ruling for him, signifies, that he would conquer the hells by his own power: to feed his flock, to gather the lambs with his arm, to carry them in his bosom, and to lead those that are with young, are predicated of his love or mercy. Again: "Thus saith Jehovah,

God himself that createth the heavens, that formeth the earth, and maketh it : he establisheth it, he created it not in vain, he formed it to be inhabited : I am Jehovah and there is none else. Am not I Jehovah? and there is no God else beside me ; a just God, and a Savior ; there is none beside me. Look unto me, and be ye saved, all ye ends of the earth ; for I am God, and there is none else," xlv. 18, 21, 22 ; plainly concerning the Lord, that he alone is Jehovah and God ; that to create the heavens and to form the earth is to regenerate, thus that the Creator of heaven and earth is the Regenerator, may be seen n. 16, 88, 472 ; and in other places ; wherefore the Lord is every where called the Creator, Former, and Maker. Again, in the same prophet : "Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not : Thou, Jehovah, art our Father, our Redeemer ; thy name is from everlasting," lxiii. 15, 16 ; speaking manifestly of the Lord, who alone is the Redeemer. In Moses : "Beware of him, and obey his voice ; provoke him not ; for he will not bear your transgressions : for my name is in the midst of him," Exod. xxiii. 21 : that the name is the essence, see n. 144, 145 ; and the midst is the inmost, see n. 1074. In Isaiah : "Unto us a child is born, unto us a son is given ; and the government shall be on his shoulder ; and his name shall be called Wonderful, Counsellor, God, Hero, the Father of Eternity, the Prince of Peace," ix. 5, 6 ; manifestly concerning the Lord. In Jeremiah : "Behold the days come, saith Jehovah, that I will raise unto David a righteous branch, and he shall reign king, and shall act intelligently, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell confidently : and this is his name whereby he shall be called, Jehovah our righteousness," xxiii. 5, 6 ; manifestly speaking of the Lord. In Zechariah : "Jehovah shall be king over all the earth : in that day, Jehovah shall be one, and his name one," xiv. 9 ; plainly concerning the Lord : name denotes essence.

1737. "Who hath delivered thine enemies into thy hand."—That this signifies victory, may appear without explanation. The conjunction of the Human Essence with the Divine was prepared and effected by the Lord by continual temptation-combats and victories, and this from his own power : to conceive otherwise of that conjunction and union is a great fallacy. Hence he was made righteousness. Conjunction or union was effected with the celestial of love, that is, with Love Itself,

which, as was said, is Jehovah. The conjunction of men with the Lord is also effected by temptations, and by the implantation of faith in love. Unless faith be implanted in love ; that is, unless man, by the things that are of faith, receives the life of faith, that is, charity, there can be no conjunction. This alone is to follow him, viz. to be so conjoined with the Lord, as the Lord, in regard to his Human Essence, was conjoined with Jehovah. Hence, also, all such are called sons of God, from the Lord who is the only Son of God, and become his images.

1738. "And he gave him tenths of all."—That these words signify remains from victory, appears from the signification of tenths, as being remains, concerning which above, n. 576. What remains are, may be seen, n. 468, 530, 560, 561, 661, 1050 ; namely, that they are all the states of love and charity, consequently all the states of innocence and peace, with which man is gifted. These states are bestowed on man from infancy, but less, by degrees, as man advances to adult age : but during regeneration, man receives new remains beside the former, consequently new life. For man has from remains, or by remains, that he is man ; since man without a state of love and charity, and without a state of innocence, which insinuate themselves into the other states of his life, is not man, but worse than any beast. The remains acquired in temptation-combats are what are here understood. These remains are what are signified by the tenths given to Melchizedek by Abram : they are all the celestial things of love which the Lord procured to himself by continual combats and victories, by which he was continually united to the Divine Essence, until his Human Essence was in like manner made love, or the Esse of life ; that is, Jehovah.

1739. Verse 21. *And the king of Sodom said unto Abram, Give me the soul, and take the substance to thyself.* "The king of Sodom said," signifies, that evil and the false were conquered : "unto Abram," signifies, the rational of the Lord : "Give me the soul, and take the substance to thyself," signifies, that he should give them life, and they would not care for other things.

1740. "And the king of Sodom said."—That it signifies, that evil and the false were conquered, appears from the signification of Sodom, that it is evil and the false, as was shown above, in this chapter. It is said in verse 17, that the king of Sodom went forth to meet Abram, by which was signified that evil and the false submitted themselves ; in the present verse it

is continued, that evil and the false were suppliant. That the evil and false, or that evils and falses, are conquered by temptation-combats, and thus goods and truths are thereby put on, is, because thus evils and falses are dissipated, which being dissipated, goods and truths succeed, which are afterwards more and more confirmed and thereby strengthened. For it is by evil spirits that evils and falses are excited; which, unless they are excited, man scarce knows that there are such things; but they then are made manifest, and the longer the temptation-combats continue, the more manifest do they become, till at length they are regarded with horror. In proportion also, as evils and falses are dissipated, goods and truths succeed: and in the degree that horror is conceived for evils and falses, love is insinuated from the Lord for goods and truths: again, in the degree that horror is conceived for evils and falses, evil spirits are afraid to draw near, because they cannot endure aversion and horror at the evils and falses, in which their life consists and sometimes are seized with terror on the first approach: and in proportion as love is insinuated for goods and truths, the angels love to be with man, and with the angels, heaven; for they are in their own life, when they are in the goods of love and the truths of faith.

1741. "Unto Abram."—That this signifies the rational of the Lord, appears from the representation of Abram. In the two preceding chapters Abram represented the Lord, or his state, in childhood: here, or in this chapter, he represents the Lord's rational, and is therefore called Abram the Hebrew; as appears from what was said and shown above, at verse 13. This is what he represents here; for no other Abram is understood in this chapter, but Abram the Hebrew. The spiritual of the Lord, which was adjoined to the internal man, is Abram the Hebrew; but the celestial, which was adjoined to the internal man, is represented and signified by Melchizedek, as stated above.

1742. "Give me the soul, and take the substance to thyself."—That it signifies, that he should give them life, and that they would not care for other things, appears from the signification of soul, as being life, concerning which above, n. 1000, 1005, 1040; and from the signification of substance, as being other things, which do not so properly appertain to life; of which more will be said presently. The life which evil spirits have, and which they desperately love, is a life of the lusts of self-love and the love of the world, hence a life of ha-

ted, of revenge, and of cruelty ; they suppose there can be no delight in any other life. They are like men (for they once were men, and they retain this from their life whilst they were men) who place the whole of their life in the delight of such lusts, knowing no otherwise than that this is the only life, and that were they to lose it, they should absolutely die. But the quality of the life which they love appears from such spirits in the other world : it is there changed into a fetid and excrementitious life, and, what is surprising, they perceive that stench as most delightful, as may appear from the experience, n. 820, 954 ; like the demons, who, when they were by the Lord cast out of the maniac, out of fear for life, entreated that they might be sent into the swine, Mark v. 7—13. That these were such as in the life of the body had been given up to sordid avarice, may appear from this, that, in the other life, such persons seem to themselves to live amongst swine, by reason that the life of swine corresponds with avarice, and is therefore delightful to them, as is evident from what is related from experience, n. 939.

1743. Verse 22. *And Abram said to the king of Sodom, I have lifted up my hand to Jehovah God most High, possessor of the heavens and earth.* “Abram said to the king of Sodom,” signifies, a reply : “I have lifted up my hand to Jehovah,” signifies, the mind according to its quality with the Lord : “possessor of the heavens and earth,” signifies, conjunction.

1744. “And Abram said to the king of Sodom.”—That this signifies a reply, appears without explication.

1745. “I have lifted up my hand to Jehovah.”—That it signifies the mind according to its quality with the Lord, appears from the signification of lifting up the hand. The lifting up of the hand to Jehovah is a gesture of the body corresponding with the affection of the mind, as is known. In the literal sense, interior things, or such as relate to the mind, are expressed by external things which correspond to them ; but, in the internal sense, internal things are understood ; here therefore, lifting up the hand is the mind, or the affection of the mind. So long as the Lord was in a state of temptation, he spake with Jehovah as with another ; but so far as his Human Essence was united to his Divine, he spake with Jehovah as with himself. This is evident from many passages in the evangelists, and also from many in the prophets, and in David. The reason is plain from what has been said above concerning the hereditary from the mother : in proportion as any thing of this remained, he was as

it were absent from Jehovah, but in proportion as this was extirpated, he was present and was Jehovah himself. This may be illustrated from the Lord's conjunction with the angels: sometimes an angel speaks not from himself but from the Lord, and then he knows not otherwise than that he is the Lord: but his externals are then quiescent, it is otherwise when the externals are in operation: the reason is, because the internal man of the angels is the Lord's possession, and in proportion as on such occasions no impediment arises from any thing that is the angel's own, his internal man is the Lord's, yea, is the Lord. But in the Lord's case there was effected a plenary conjunction, or eternal union, with Jehovah, so that his very Human Essence is also Jehovah.

1746. "Possessor of the heavens and earth."—That hereby is signified conjunction, appears from what was said above at verse 19; where the same words occur, and the signification is the same.

1747. Verse 23. *That I will not take from a thread even to a shoe-latchet, and from any thing that is thine; lest thou shouldst say, I have enriched Abram.* "That I will not take from a thread even to a shoe-latchet," signifies, all things natural and corporeal, which were unclean: "and from any thing that is thine," signifies, that nothing of such a nature appertains to celestial love: "lest thou shouldst say, I have enriched Abram," signifies, that the Lord derived no strength from thence.

1748. "That I will not take from a thread even to a shoe-latchet."—That this signifies all things which were unclean, natural, and corporeal, appears from the signification of a shoe-latchet. In the Word, the sole of the foot and the heel signify the ultimate natural, as was shown above, n. 259; the shoe is what clothes the sole of the foot and the heel, wherefore the shoe signifies a natural still more remote, thus the corporeal itself. The signification of a shoe changes according to the subjects; when it is predicated of what is good, it is taken in a good sense, but when of what is evil, it is taken in a bad sense. Thus, in the present case, it is taken in a bad sense, because it is treated of the substance of the king of Sodom, by whom is signified the evil and false: by a shoe-latchet, therefore, are signified things natural and corporeal that are unclean. By a shoe-string is signified what is false, and by a shoe-latchet what is evil, and, indeed, by reason of its being a diminutive, such as

is the vilest of all. That such is the signification of a shoe, appears also from other passages in the Word; as when Jehovah appeared to Moses out of the midst of the bush, and said unto him, "Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is land of holiness," *Exod. iii. 5*: in like manner the prince of the army of Jehovah said unto Joshua, "Loose thy shoe from off thy foot, for the place whereon thou standest is holiness," *Jos. v. 15*; where it must be plain to see, that a shoe would take nothing from the holiness, provided the man in himself were holy, but that it was so ordered because the shoe represented the ultimate natural and corporeal, which was to be put off. That a shoe signifies an unclean natural and corporeal, appears also in David: "Moab is my wash-pot, over Edom will I cast out my shoe," *Psalm lx. 8*. The like is implied in what was enjoined the disciples: "Whosoever will not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet," *Matt. x. 14*; *Mark vi. 11*; *Luke ix. 5*; where the dust of the feet signifies the same thing as the shoe, because the sole of the foot signifies the ultimate natural, viz. what is unclean from evil and the false: and as at that time they were in representatives, and supposed heavenly arcana to lie concealed in those alone, and not in naked truths, therefore it was commanded them that they should so do. As the shoe signified the ultimate natural, the pulling off of the shoe signified the putting off of the ultimates of nature: as in the case of him who refused to take his brother's wife, concerning whom it is thus written in Moses: "If the man like not to take his brother's wife, then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto the man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed," *Deut. xxv. 5—10*; denoting that he was without any natural charity. That a shoe signifies the ultimate natural also in a good sense, appears likewise from the Word; as in Moses, concerning Asher: "Blessed above sons be Asher: let him be acceptable to his brethren, and let him dip his foot in oil: iron and brass shall be his shoe," *Deut. xxxiii. 24, 25*; where a shoe denotes the ultimate natural, a shoe of iron, natural truth, a shoe of brass, natural good; as appears from the signification of iron and brass, *n. 425, 426*. As a shoe signified the ultimate natural

and corporeal, it hence became a form of speech, by which was signified what is the least and vilest of all; for the ultimate natural and corporeal is the vilest of all things appertaining to man. This was meant by John the Baptist, when he said, "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose," Luke iii. 16; Mark i. 7; John i. 27.

1749. "And from any thing that is thine."—That this signifies that nothing of such a nature appertains to celestial love, may appear from this, that Abram said that he would receive nothing from the king of Sodom: Abram represented the Lord now a conqueror, thus the things appertaining to celestial love, which he procured to himself by victories; and the king of Sodom represented evil and the false, nothing of which appertained to the Lord as a conqueror, or to celestial love. What is meant by these things in the internal sense, cannot appear, unless it be known how the case is in the other life. With evil and infernal spirits, self-love and the love of the world reign, so that they fancy themselves to be gods of the universe, and to have mighty power; when they are conquered, although they perceive that they are utterly impotent, there still remains the conceit of power and dominion, and they imagine that they contribute much to the power and dominion of the Lord; wherefore also, in order that they may have rule together with the good spirits, they offer to them their services. As, however, it is nothing but the evil and false, by which they fancy they can effect any thing, whereas with the Lord, or celestial love, there is nothing but good and truth, answer is here made to the king of Sodom, by whom such spirits are represented, that nothing of such a nature appertains to the Lord, or that the Lord derives no power from evil and the false. Dominion, derived from evil and the false, is altogether contrary to dominion derived from good and truth. Dominion from evil and the false consists in a desire to make all slaves; whereas dominion from good and truth consists in a desire to make all free. Dominion from evil and the false consists in a desire to destroy all; whereas dominion from good and truth consists in a desire to save all. Hence it is evident, that dominion from evil and the false is that of the devil; but dominion from good and truth is that of the Lord. That the two kinds of dominion are altogether contrary to each other, may appear from the Lord's words in Matthew xii. 24—30; and from his declaration that no one can serve two masters, Matt. vi. 24; Luke xvi. 13.

1750. "Lest thou shouldst say, I have enriched Abram."—That it signifies, that the Lord derived no strength thence, may appear from the signification of being enriched, that it is to acquire power and strength. How the case herein is, may appear from what has been just now said.

1751. Verse 24. *Save only what the lads have eaten, and the portion of the men who went with me, Aner, Eshcol, and Mamre; these shall receive their portion.* "Save only what the lads have eaten," signifies, good spirits: "and the portion of the men who went with me," signifies, angels; "Aner, Eshcol, and Mamre," signifies, the things appertaining to them: "let these take their portion," signifies, that they were given up to their power.

1752. "Save only what the lads have eaten."—That it signifies good spirits, appears from what goes before, and from what follows. It appears from what goes before in verse 13, above, where mention is made of Mamre, Eshcol, and Aner, as being allies of the covenant of Abram; by whom was signified the state of the rational man as to the external of the Lord, and what was the quality of the goods and truths therein; and thus, that by them were signified the angels who were with the Lord during his combats, as appears from the explication there given. The same is evident also from what follows, as will be seen presently. They who went with Abram are here called the lads, by whom are meant no other than good spirits; whereas by the men, concerning whom presently, are meant angels. That angels were with the Lord during his combats against the hells, is evident from the Word, and also from this, that during his temptation-combats it could not be otherwise than that angels should be present, to whom the Lord, of his own power, gave strength, and power to combat as it were together with him; for the angels derive all their power from the Lord. That the angels fight against the wicked, may appear from what has been constantly declared above concerning the angels with man, that they protect man, and avert the evils which the infernal spirits threaten; concerning which above, n. 50, 227, 228, 697, 968; but all their power is from the Lord. Good spirits, also, are indeed angels, but inferior, for they are in the first heaven, and angelic spirits in the second: but angels, properly called, are in the third, concerning whom n. 459, 684. Such is the form of government in the other life, that good spirits are subordinate to angelic spirits, and angelic spirits to angels, so as to

constitute one angelic society. Good spirits and angelic spirits are what are here called the lads ; but the angels themselves the men.

1753. "And the portion of the men who went with me."—That hereby are signified angels, appears from what has been already said ; besides that the angels, when they appeared to man, are in the Word called men (*viri*).

1754. "Aner, Eshcol, and Mamre."—That hereby are signified the things appertaining to them, appears from what was said above, at verse 13 of this chapter, concerning the same persons ; viz., that by their names are signified the goods and truths from which the combat was supported, and not so much the angels themselves, because the angels are understood by the lads, and the men, as was said ; for the angels have never any name, but are distinguished as to their quality in regard to goods and truths. Hence, also, by "name," as used in the Word, not any thing else is signified but essence, and its quality, as was shown above, n. 144, 145, 340 ; and as may also appear from Isaiah, where it is said of the Lord, "His name shall be called Wonderful, Counsellor, God, Hero, the Father of eternity, the Prince of Peace," ix. 5, 6 ; where by his name is meant his quality, viz., that he is Wonderful, Counsellor, God, Hero, the Father of eternity, the Prince of Peace. In Jeremiah, also concerning the Lord : "This is his name whereby he shall be called, Jehovah our righteousness," xxiii. 5, 6 ; where it is very plain that name is righteousness. So likewise in Moses, speaking also of the Lord : "He will not endure your transgressions, for my name is in the midst of him," Exod. xxiii. 21 ; where name also denotes essence, as being divine. Besides many passages in the Word, where it is said that they called on the name of Jehovah ; that they should not take the name of Jehovah in vain ; and, in the Lord's prayer, *Hallowed be thy name*. The case is similar in regard to the names of the angels ; and here, also, with regard to the names of Eshcol, Aner, and Mamre, who represent angels, as signifying the things appertaining to the angels.

1755. "Let these take their portion."—That it signifies, that they were given into their power, appears from what was said above at verses 21, 22, 23, viz., that the Lord would not receive any thing from them, because he derived no strength thence. With respect to their being given into the power of the angels, the case is this : The angels are they who rule over

evil and infernal spirits, as has been made known to me by much experience ; but the Lord foresees and beholds all things even to the most minute particular, and provides and disposes all, yet some by permission, some by admission, some by leave, some by good pleasure, and some by will. The desire to bear rule is somewhat of the human proprium different from what is received of the Lord ; nevertheless all dominion is of love and mercy, without the desire to bear rule. These things, however, being deeper arcana, cannot be told to the understanding in few words : it is sufficient to know, that evil and infernal spirits are given into the power of the angels, and that the Lord governs all things, both generally and particularly, even to the most minute. But, by the divine mercy of the Lord, more will be said on this subject elsewhere, when concerning providence and permissions.

1756. These are the things which in general are involved in this chapter in the internal sense : but the series itself of subjects, and its beauty cannot appear, when they are all and each explained according to the signification of the words, as would be the case if they were apprehended in one idea ; when they are all apprehended in one idea, then the things which were scattered are seen in beautiful coherence and connexion. The case is like that of a person, who, in hearing another speak, fixes his attention on the words ; when he does not so well apprehend the idea of the speaker, as if he did not attend to the words, or their signification : for the internal sense of the Word, in regard to the external or literal, is nearly like a discourse, of which the words are scarcely heard, much less is the attention fixed on them, when the mind is wholly intent on the things signified by them. The most ancient manner of writing was representative of things, by persons and by words, by which were understood things altogether different from those expressed. Profane writers in those times thus framed their historicals, even things appertaining to civil and moral life, so indeed, that nothing was true exactly as it was written as to the letter, but under these things something else was understood. This they carried so far as to set forth certain affections as gods and goddesses, to whom the heathens afterwards instituted divine worship ; which may be known to every person of literature, since such ancient books are still extant. This method of writing they derived from the most ancient people who lived before the flood, who represented to themselves things celestial and divine

by such as are visible on the earth and in the world, and thus filled their minds and souls with joyous and delightful perceptions when they beheld the objects of the universe, especially such as were beautiful from their form and order. Hence all books of the church in those times, were thus written. Such is the book of Job, and, in imitation of those books, such is Solomon's Song of Songs: such were the two books mentioned by Moses, Numb. xxi. 14, 27; beside several which have perished. This style of writing in succeeding times became venerated on account of its antiquity, both amongst the Gentiles and amongst the posterity of Jacob, insomuch that they regarded nothing as divine but what was thus written; wherefore when they were under the influence of the prophetic spirit, as in the case of Jacob, Gen. xlix. 3—17; of Moses, Exod. xv. 1—21; Deut. xxxiii. 2 to the end; of Balaam, who was of the sons of the east, from Syria, where the Ancient Church then was, Numb. xxiii. 7—10, 19—24, xxiv. 5—9, 17—24; of Deborah and Barak, Judges v. 2 to the end; of Hannah, 1 Sam. ii. 2—10; and several others, they spoke in the manner above-mentioned, and this from several secret causes: and although but very few understood, or knew, that the things spoken signified the celestial things of the Lord's kingdom and church, still being touched and filled with a wonderful awe, they felt that the divine and the holy were in those things. But that the case is similar with the historicals of the Word, namely, that these are representative and significative of the celestial and spiritual things of the Lord's kingdom, as to every individual name and word, is not as yet known to the learned world: only that the Word was, as to the smallest iota, inspired, and that all its contents, both generally and particularly, involve heavenly arcana.

CONTINUATION CONCERNING THE SPEECH OF SPIRITS,
AND ITS DIVERSITIES.

1757. THE speaking of spirits with man, as has been stated above, is effected by vocal expressions: but the speaking of spirits with each other is by ideas, wherein vocal expressions originate, such as are the ideas of thought: these, however, are not so obscure as are those of man during his life in the body, but are distinct, after the manner of speech. Human thought, after the decease of the body, becomes more distinct and clear, and the ideas of thought become discrete, so as to serve for distinct forms

of speech: for the obscurity is dissipated with the body, and thus the thought, being freed as it were from the shackles with which it was encumbered, consequently, from the shadows in which it was involved, becomes more instantaneous; and hence the intuition, perception, and utterance, of every particular is rendered more immediate.

1758. The speech of spirits is diverse: every particular society or family of spirits may be distinguished by their speech, yea, every particular spirit, nearly the same as with men; not only by the affections which constitute the life of speech, and which fill and carry forward the vocal expression, and by the accent, but also by the sounds, and by other characters which it is difficult to express.

1759. The speech of the celestial spirits cannot easily flow into the articulate sounds or vocal expressions known to man; for it cannot be adapted to any word in which there is any harshness of sound, or in which there is a harder duplication of consonants nor in which there is any idea from the scientific; wherefore they seldom flow into speech otherwise than by affections, which, like a flowing stream, or an aura, give softness to the expressions. The speech of spirits who are intermediate between the celestial and spiritual, is sweet, flowing like the most soft and gentle atmospheres, soothing the recipient organs, and softening the very expressions; it is also quick and determinate. The flowing and agreeable style of their speech is from this, that the celestial good in their ideas is of such quality, and that nothing of the speech dissents from the thought; every thing in the other life that is sweet and harmonious, is from goodness and charity. The speech of the spiritual is also fluent, but not so soft and tender; and it is these, chiefly, who speak.

1760. With wicked genii there is also a fluent speech; but it is fluent only to the outward hearing, being inwardly harsh and grating, as proceeding from a pretence of good, without any affection for it. There is also amongst them a speech which is not fluent, wherein the dissent of the thoughts is perceived as something silently creeping.

1761. There are spirits who do not flow into the speech in a fluent way, but by vibrations and reciprocations as it were linear, more or less acute; these not only flow in with speech but also with a reply. They are such as, for various reasons, reject the interior things of the Word, regarding man as their organ, and as of no account, whilst they care only for themselves.

1762. There are spirits who do not speak, but expressed their meaning by changes induced on my face; and they represented their ideas in so lively a manner, that their thought thus appeared as it were in a form. This was effected by variations around the region of the lips, and thence into the face; and also around the

eyes, whilst they communicated the interior sentiments of their minds ; around the left eye, whilst they communicated truths and affections of truth, around the right eye whilst they communicated goods and affections of good.

1763. There was heard also the simultaneous speech of several spirits together : it was undulatory like a volume, flowing into the brain with various determinations. There was heard likewise the speech of certain spirits which has a quadruplicate termination, like the tone and sound of the threshing of corn : these spirits are separated from others, and cause a pain in the head like the drawing of a syringe. There have been heard others, who spake with a sonorous voice, but as if inwardly in themselves ; still, however, so as to strike the hearing like speech. There were others who spake by an egurgitation of words as if from the belly ; these are such as do not attend at all to the meaning of what is spoken, but are driven to speak by others. I have heard some who spoke in a hoarse, split kind of tone ; they apply themselves to the left side under the elbow, and also to the left ear. There were others who could not speak in a sonorous manner, but like persons afflicted with a hoarseness ; these are such as for bad ends draw out the secrets of others, by insinuations into their delights. There are spirits of small stature, who, though few, still speak as a great multitude, in a tone like thunder : I heard them over head, and supposed there was a multitude ; but then one of them came to me, on the left side beneath the arm, and spoke in like manner with a voice like thunder : he went away also and did the same : whence such spirits come, by the divine mercy of the Lord, will be shown elsewhere. These kinds of speech, however, are rare. What is wonderful, the things spoken are heard as plainly in respect to depth and clearness of sound, by those whose interior organs of hearing are open, and also by spirits, as the things spoken by men on earth : but by those whose interior organs are not open, they are not heard in the least.

1764. Once, also, some spirits discoursed with me by mere visual representatives, representing flames of various colors, luminous appearances, clouds ascending and descending, different kinds of small houses and stages, vessels, persons differently clothed, and several other things ; which were all significative, from which alone their meaning might be collected.

CHAPTER FIFTEENTH.

CONCERNING THE SACRED SCRIPTURE, OR WORD, THAT IT CONTAINS DIVINE THINGS, WHICH ARE MANIFEST TO GOOD SPIRITS AND ANGELS.

1767. THE Word of the Lord, when it is read by a man, who loves it, and who lives in charity, and even by a man who from a simple heart believes what is written, having formed no principles contrary to the truth of faith contained in the internal sense, is displayed by the Lord to the angels with such beauty, and with such pleasantness, accompanied also with representatives, and this with an inexpressible variety according to the whole state of the angels at the time, that every particular is perceived as if it had life. This is the life that is in the Word, and from which the Word had birth when it was sent down from heaven. From this cause the Word of the Lord is such, that, although it appears rude in the letter, yet within it are stored things spiritual and celestial, which are made manifest to good spirits and angels, when it is read by man.

1768. That the Word of the Lord is thus displayed to the good spirits and angels, has been granted me both to hear and see; wherefore it is permitted to relate the experiences themselves.

1769. A certain spirit came to me not long after his decease, which I was able to conclude from this, that as yet he knew not that he was in the other life, imagining that he still lived in the world. It was perceived that he had been devoted to studies, concerning which I conversed with him; but then suddenly he was taken up on high; which surprised me, and led me to suspect that he was of a high aspiring temper, for such are wont to be carried up aloft; or that he supposed heaven to be at a great height, for such also are wont to be taken up on high, in order to convince them, that heaven does not consist in what is high, but in what is internal. Presently, however, I perceived that he was taken up amongst the angelic spirits who are in front, a little to the right, in the first entrance into heaven. Thence he afterwards discoursed with me, saying that he saw things of such sublimity as no human minds could comprehend. I was reading at the time the first chapter of Deuteronomy, concerning the Jewish people, and the spies that were sent to explore the land of Canaan, and what was therein; and as I read, he said, that he perceived none of the things contained in the literal sense, but only those contained in the spiritual sense, and that these were

wonderful beyond description. This was in the first entrance of the heaven of angelic spirits; what must there have been in that heaven itself? And what in the heaven of angels? Certain spirits who were with me at the time, and who before could not believe that the Word of the Lord was of such a nature, then began to repent of their incredulity, and said, in that state, that they believed, because they heard the spirit say that he had heard, and seen, and perceived that it was so. But other spirits still persisted in their unbelief, and said that it was not so, but that all was fancy; wherefore these likewise were suddenly taken up, and from thence discoursed with me, and confessed, that it was very far from fancy, for that they really perceived it to be so, and this with a more exquisite perception than could be given to any sense in the material body. Presently, others also were taken up into the same heaven, and amongst them one known to me during his life in the body; who bore the same testimony, saying, amongst other things, that he was too much astonished at the glory of the Word in its internal sense to be able to describe it. Then speaking from a kind of compassion, he said, that it was wonderful how men could remain totally ignorant of such things. He said, moreover, that from thence he was able to penetrate thoroughly into my thoughts and my affections, in which he perceived more things than he could express; such as causes, influxes, the origins thereof, and how the ideas were mixed with earthly things, and that they were to be altogether separated; with other particulars.

1770. Afterwards, at two several times, I saw others taken up into another heaven amongst angelic spirits, who from thence discoursed with me, whilst I read the third chapter of Deuteronomy from beginning to the end. They said that they were only in the interior sense of the Word; at the same time affirming, that there was not a single tittle but what contained a spiritual sense most beautifully cohering with the rest; and further, that names signified things. Thus they, likewise, were confirmed; because they before had not believed that all things in the Word, to the minutest particulars, were inspired by the Lord. They were even desirous of confirming this to others by oath; but it was not permitted.

1771. Certain spirits also were in unbelief concerning the Word of the Lord, as containing within its bosom such things; for, in the other life, spirits are in the same unbelief in which they were during their life in the body, and it is only dissipated by means provided of the Lord, and by lively experiences. Wherefore, whilst I was reading some Psalms of David, their interior intuition or mind was opened: these were not taken up amongst angelic spirits: they then perceived the interior things of the Word in those Psalms; and in their astonishment they said, that they never could have believed such things. The same part of

the Word was at the same time heard by several other spirits, who all apprehended it after a different manner ; with some it filled the ideas of their thought with many pleasant and delightful perceptions, and thus with a kind of life, according to the capacity of each, and at the same time with an efficacy which penetrated even to their inmosts ; which with some was so powerful, that they seemed to themselves to be elevated towards the interiors of heaven, and nearer and nearer to the Lord, in proportion as they were affected with truths and the goods therewith conjoined. The Word was at the same time brought to some spirits, who had no comprehension of its internal sense, but only of its external or literal sense ; to whom it appeared as a letter without life. Hence it was evident what the quality of the Word is when the Lord vivifies it, that it is of such efficacy that it penetrates to the inmosts ; and what its quality is when the Lord does not vivify it,—that then it is a mere letter, with scarce any life.

1772. By the divine mercy of the Lord, it has also been granted me, in like manner, to see the Word of the Lord in its beauty in the internal sense, and this frequently, not as when the words are explained singly as to their internal sense, but all and each in one series ; which may be called seeing a celestial paradise out of an earthly one.

1773. Spirits, who, in the life of the body, had been delighted with the Word of the Lord, have in the other life a certain agreeable celestial warmth, which it was also given me to feel. The warmth communicated from those who had but enjoyed some degree of this delight, was as a vernal heat, beginning from the region of the lips, and diffusing itself about the cheeks, and thence even to the ears ; ascending also to the eyes, and descending towards the middle region of the breast. With those who had been more affected with this delight of the Word of the Lord and its interiors, which the Lord himself had taught, the warmth communicated was interior, beginning from the breast, and ascending thence towards the chin, and descending towards the loins. With those who had been still more delighted and affected, the warmth was still more inwardly delightful, and more vernal, and that from the loins upwards towards the breast, and thence through the left arm to the hand. I was informed by angels that this is the case, and that such warmth is occasioned by the approach of those spirits, although they are insensible of it, by reason that they are in it ; just as infants, children, and young people, are insensible of the greater warmth which they have than persons of mature and old age, because they are in it. I was also made sensible of the warmth communicated from those, who were delighted indeed with the Word, but were not solicitous about the understanding of it : this was in the right arm only. As to what relates to warmth, evil spirits, by their artifices, can also produce warmth, which imitates

that which is delightful, and can communicate it with others ; it is, however, only an external warmth without any origin from internals : it is such a warmth as becomes putrid, and changes into the excrementitious ; as with the warmth of adulterers, and of those who are immersed in unclean voluptuous pleasures.

1774. There are spirits who have no inclination to hear any thing concerning the interiors of the Word, even though they have a capacity to understand them. These are principally such as have placed merit in their works, and who, in consequence, have done good from the love of self, and of the world, or with a view to obtain rank or wealth, and reputation thence, thus not with a view to the Lord's kingdom. Such in the other life desire more than others to enter into heaven, but still they remain out of heaven ; for they are unwilling to be imbued with the knowledges of truth, and thereby to be affected with good, interpreting the sense of the Word from the letter, according to their fancies, and deducing thence whatever favors their evil lusts. Such were represented by an aged woman, having an uncomely countenance of snowy paleness, with irregular features, so as to appear deformed : whereas they who admit and love the interiors of the Word, were represented by a young female in her first virgin age, or in the flower of youth, handsomely appareled, and adorned with chaplets and celestial ornaments.

1775. I have discoursed with certain spirits concerning the Word, and the necessity that, by the Divine Providence of the Lord, some revelation should exist : for a revelation, or Word, is the common vessel receptive of things spiritual and celestial, thus conjoining heaven and earth, which otherwise would have been in a state of disjunction, and the human race would have perished. Add to this the expediency of the manifestation of heavenly truths for the instruction of man, since he is born for the heavenly state, and is designed, after death, to come among heavenly beings : for the truths of faith are the laws of order in the kingdom, in which he is to live for ever.

1776. It may seem a paradox, nevertheless it is most true, that the angels have a clearer and fuller understanding of the internal sense of the Word, when it is read by little boys and girls, than when by adults who are not in the faith of charity : the reason is, as was told me, because little children are in a state of mutual love and innocence, consequently their vessels are most tender and almost celestial, so as to be pure faculties of receiving, which therefore are capable of being disposed by the Lord, although this does not come to their perception, except by a certain delight suitable to their genius. It was said by the angels that the Word of the Lord is a dead letter, but that it is vivified in the reader by the Lord, according to the faculty of each individual, and that it

becomes alive according to his life of charity and state of innocence ; and this with endless variety.

1777. This subject will be continued at the end of this chapter.

CHAPTER XV.

1. AFTER these words, the word of JEHOVAH came unto Abram in a vision, saying, Fear not, Abram : I am thy shield, and thy exceeding great recompense.

2. And Abram said, Lord JEHOVAH, what wilt thou give me, seeing I walk childless, and a son the steward of my house is this Eliezer of Damascus.

3. And Abram said, Behold, to me thou hast not given seed, and, lo, a son of my house is mine heir.

4. And, behold, the word of JEHOVAH came unto him, saying, he shall not be thine heir ; but he that shall come forth out of thine own bowels, he shall be thine heir.

5. And he brought him forth abroad, and said, Look, I pray towards heaven, and number the stars, if thou be able to number them : and he said unto him, So shall thy seed be.

6. And he believed in JEHOVAH : and he imputed it to him for righteousness.

7. And he said unto him, I am JEHOVAH, who brought thee out of Ur of the Chaldeans, to give thee this land to inherit it.

8. And he said, Lord JEHOVAH, whereby shall I know that I shall inherit it ?

9. And he said unto him, Take thee a heifer of three years' old, and a she-goat of three years' old, and a ram of three years' old, and a turtle dove, and a young pigeon.

10. And he took unto him all these, and divided them in the midst, and laid each part one against the other : and the birds he did not divide.

11. And the fowls came down upon the bodies : and Abram drove them away.

12. And when the sun was about to go down, a deep sleep fell upon Abram, and, lo, a terror of great darkness fell upon him.

13. And he said unto Abram, In knowing do thou know, that thy seed shall be a stranger in a land not theirs, and shall serve them ; and they shall afflict them four hundred years.

14. And also the nation whom they shall serve, I will judge ; and afterwards shall they come out with great substance.

15. And thou shalt come to thy fathers in peace ; thou shalt be buried in a good old age.

16. And in the fourth generation they shall return hither : for the iniquity of the Amorites is not yet consummated.

17. And it came to pass that the sun went down, and there was thick darkness; and behold a furnace of smoke, and a torch of fire, which passed between those pieces.

18. In that day JENOVAN made a covenant with Abram, saying, unto thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates;

19. The Kenite, and the Kenizzite, and the Kadmonite,

20. And the Hittite, and the Perizzite, and the Rephaim,

21. And the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

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1778. Here there is, in the internal sense, a continuation concerning the Lord, after in his childhood he had endured the most grievous temptation-combats, which were against the love cherished by him towards the whole human race, and in particular towards the church: wherefore, being anxious about the future state of the church, a promise was made him; but it was shown at the same time what the state of the church would be towards its end, when it should begin to expire; still however that a new church should revive in place of the former, and the heavenly kingdom be immensely increased

1779. The Lord's consolation, after his temptation-combats, spoken of in the preceding chapter, is described, verse 1.

1780. The Lord complains concerning the church, that it was merely external, verses 2, 3. A promise concerning an internal church, verse 4. Concerning its multiplication, verse 5. That the Lord is righteousness, verse 6. And that to him alone belongs the kingdom in the heavens and on earth, verse 7.

1781. And because he desired to have an assurance that the human race would be saved, verse 8, it was shown him how the church is circumstanced, in a general, specific, and particular view, verses 9—17.

1782. The young heifer, the she-goat, and the ram, are representative of the celestial things of the church; and the turtle-dove and young pigeon of its spiritual things, verse 9. The church on one part, and the Lord on the other, verse 10. That the Lord would dissipate evils and falses, verse 11. But that still falses would infest the church, verses 12, 13; from which it would be delivered, verse 14. Thus the Lord is comforted, verse 15. But that evils would gain possession, verse 16. And, finally, falses and lusts would have entire dominion, verse 17. That then would come the Lord's kingdom, and a new church, the extension of which is described, verse 18. The falses and evils thence to be expelled are the nations mentioned, verses 19, 20, 21.

THE INTERNAL SENSE.

1783. THE things contained in this chapter are, as was before stated, historical truths ; namely, that Jehovah thus discoursed with Abram, and that the land of Canaan was promised to him for an inheritance ; that he was commanded to take a young heifer, a she-goat, a ram, a turtle-dove, and a young pigeon, and do with them as is here described ; that fowls descended upon the carcasses ; that a deep sleep fell upon him, and in his sleep a terror of darkness ; that when the sun was set, there appeared to him as it were a furnace of smoke, with a torch of fire between the pieces ; besides the other circumstances. These are historical truths : but still, both in general and singly, to the most minute circumstance, they are representative, and the very words by which they are described, even to the smallest title, are significative ; that is, in all and single things, there is an internal sense. For the whole contents of the Word, both in the whole and in each particular, are inspired, and because inspired they must needs be from a celestial origin, that is, they must be the repositories of celestial and spiritual things ; otherwise they could not be the Word of the Lord. These things are what are contained in the internal sense ; and when this sense is manifest, the sense of the letter is obliterated, as if it were nothing ; and so, on the other hand, when the attention is confined to the historical or literal sense alone, the internal sense is obliterated, as if it were nothing. The case herein is like that of heavenly light, and the light of this world, in their relation to each other : when heavenly light appears, the light of this world is as darkness ; as has been made known to me by experience ; and when any one is in the light of this world, the heavenly light, should it appear, would be as darkness : in like manner as in human minds ; when a person regards human wisdom or sciences as everything, heavenly wisdom appears to him as an obscure nothing ; whereas, if he be in heavenly wisdom, human wisdom is to him as something common and obscure, which would be as darkness, unless there were in it heavenly rays.

1784. Verse 1. *After these words, the word of Jehovah came unto Abram in a vision, saying, Fear not, Abram : I am thy shield, and thine exceeding great recompense.* “ After these

words, the word of Jehovah came unto Abram in a vision," signifies, that a revelation was made after the combats in childhood; vision is inmost revelation, which is of perception: "Fear not, Abram, I am thy shield," signifies, defence to be confided in against evils and falses: "And thine exceeding great recompense," signifies, the end of victories.

1785. "After these words, the word of Jehovah came unto Abram in a vision."—That it signifies revelation made after the combats in childhood, appears from the signification of words, also, of the word of Jehovah unto Abram, and likewise from the signification of vision. By words, in the Hebrew tongue, are signified things, here the things accomplished, namely, the Lord's combats spoken of in the preceding chapter. The word of Jehovah unto Abram is nothing else than the Lord's word with himself; nevertheless, in his childhood, and in temptation-combats, when the two Essences were not as yet united in one, it could not appear otherwise than as revelation. When what is internal acts upon what is external, in states and moments when this is more remote, it cannot be otherwise presented. This is what is called the Lord's state of humiliation.

1786. That vision is inmost revelation, which is of perception, may appear from the nature of visions, which take place according to the state of man. Visions presented to those whose interiors are closed, are altogether different from visions manifested to those whose interiors are open. Thus, for example, when the Lord appeared to the whole congregation on Mount Sinai, that appearance was a vision which was other to the people than to Aaron, and other to Aaron than to Moses. Again, the visions to the prophets were different from those to Moses. There are several kinds of visions, of which, by the divine mercy of the Lord, more in what follows. Visions are the more perfect in proportion as they are more interior; with the Lord it was the most perfect of all; because he then had a perception of all things in the world of spirits and in the heavens, and had immediate communication with Jehovah. This communication is represented, and in the internal sense is signified, by the vision in which Jehovah appeared to Abram.

1787. "Fear not, Abram: I am thy shield."—That this signifies defence to be confided in against evils and falses, appears from the signification of a shield, of which presently. These words, namely, that Jehovah is a shield and an exceeding great recompense, are words of consolation after temptations.

All temptation is attended with some kind of despair, otherwise it is not a temptation; wherefore, also, consolation follows. Whoever is tempted is brought into anxieties, which occasion a state of despair in regard to the end; the very combat of temptation is nothing else. He who is certain of victory is in no anxiety, and, of course, in no temptation. The Lord, because he endured the most dreadful and cruel temptations of all, could not but be driven to states of despair, which he dispelled and overcame by his own power. This may appear plainly from his temptation in Gethsemane, of which it is thus written in Luke: "When he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will but thine be done. And there appeared an angel unto him from heaven, strengthening him. And, being in agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground," xxii. 40—44. And in Matthew: "He began to be sorrowful and very heavy; Then saith he unto them, My soul is exceeding sorrowful, even unto death. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou.—He went away again the second time, and prayed, saying, O my Father, if this cup may not pass from me, except I drink it, thy will be done.—And he prayed the third time, saying the same words," xxvi. 37—44. And in Mark: "He began to be sore amazed, and to be very heavy. And he said unto them, My soul is exceeding sorrowful, even unto death. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And this he did a second and a third time," xiv. 33—41. Hence may appear the quality of the Lord's temptations, and that they were the most cruel and terrible that ever were endured, being attended with anguish from his inmost soul, even to the sweating of blood; as also, that he was then in a state of despair concerning the end and event; and that he received consolations. These words, "I Jehovah am thy shield, and thy exceeding great recompense," involve, in like manner, consolation after the temptation-combats which were treated of in the preceding chapter.

1788. That a shield signifies defence to be confided in against evils and falses, appears without explication ; for it is a form of speech, rendered familiar by use, to call Jehovah a shield and buckler. But what is specially signified by a shield, may appear from the Word, viz., that, in respect to the Lord, it signifies defence, and, in respect to man, confidence in the Lord's protection. As war signifies temptations, according to what was shown above, n. 1664, so all the arms used in war signify some particular belonging to temptation and to defence against evils and falses, or against the diabolical crew who induce temptation and act the part of the tempter ; wherefore each kind of weapon or armor has a distinct signification, whether it be a shield, a buckler, a target, a helmet, a spear, a lance, a sword, a bow and arrows, or a breastplate, concerning each of which, by the divine mercy of the Lord, more hereafter. The reason why a shield, in respect to the Lord, signifies defence against evils and falses, and, in respect to man, confidence in the Lord, is, because it was a protection for the breast, and by the breast is signified good and truth ; good by reason of the heart being therein, and truth by reason of the lungs. That a shield has this signification appears in David : " Blessed be Jehovah my rock, who teacheth my hands to war, my fingers to fight ; my mercy and my fortress, my high tower, and my deliverer ; my shield, and he in whom I trust," Psalm cxliv. 1, 2 ; where to war and fight relate to temptations, and, in the internal sense, to the temptations of the Lord : a shield, in respect to Jehovah, is defence, and, in respect to man, is confidence, as evidently appears in the same : " O Israel, trust thou in Jehovah : he is their help and their shield. O house of Aaron, trust in Jehovah : he is their help and their shield. Ye that fear Jehovah, trust in Jehovah : he is their help and their shield," Psalm cxv. 9, 10, 11 ; where the like is signified. Again : " Jehovah is my refuge and my fortress ; my God ; in him will I trust. He shall cover thee with his wing, and under his wings thou shalt trust : his truth shall be thy shield and buckler," Psalm xci. 2, 4 ; where a shield and buckler signify defence against falses. Again : " Jehovah is my rock, and my fortress, and my deliverer ; my God, my rock, in whom I will trust : my shield, and the horn of my salvation. He is a buckler to all them that trust in him," Psalm xviii. 2, 30 ; where the signification is the same. Again : " The righteous God who triest the hearts and reins. My shield is upon God who saveth the righteous in heart," Psalm vii. 9, 10 ;

denoting confidence. Again : "Thou hast also given me the shield of thy salvation ; and thy right hand hath holden me up," Psalm xviii. 35 : denoting confidence. Again : "The shields of the earth belong unto God : he is greatly exalted," Psalm xlvii. 9 ; in like manner denoting confidence. Again : "Jehovah God is a sun and a shield : Jehovah will give grace and glory : no good thing will be withheld from them that walk uprightly," Psalm lxxxiv. 11 ; denoting defence. in Moses : "Happy art thou, O Israel : who is like unto thee, a people saved by Jehovah, the shield of thy help, and who is the sword of thy excellency ! and thine enemies shall be found liars unto thee," Deut. xxxiii. 29 ; where a shield denotes defence. As arms of war are predicated of those who are in temptation-combats, so also are they predicated of those who assault and tempt. They then have a contrary signification, so that a shield denotes evils and falses, from which the combat is waged, which are used as a defence, and which are confided in : as in Jeremiah : "Order ye the buckler and shield, and draw near to battle : harness the horses ; and get up, ye horsemen, and stand forth with your helmets ; furbish the spears, put on the coats of mail, xlvi. 3, 4 not to mention several other passages.

1789. "And thine exceeding great recompense."—That this signifies the end of his victories, appears from the signification of recompense, as being the reward succeeding temptation-combats : this is the end of his victories ; because the Lord never expected any reward of victory for himself. The reward of his victories was the salvation of the whole human race, out of love to whom he combated. Whoever engages in combat from such love, does not require any reward for himself ; because that love is of such a nature, that it desires to give and transfer all its own to others, and to have nothing for itself. Thus the salvation of the whole human race is here signified by recompense.

1790. Verse 2. *And Abram said, Lord Jehovih, What wilt thou give me, seeing I walk childless, and a son the steward of my house is this Eliezer of Damascus.* "Abram said, Lord Jehovih," signifies, the Lord's perception : Abram is the interior man ; the Lord Jehovih is the internal in respect to the interior : "What wilt thou give me, seeing I walk childless," signifies, that there was no internal church : "and a son the steward of my house," signifies, the external church : "is this Eliezer of Damascus," is the external church.

1791. "Abram said, Lord Jehovih."—That it signifies the Lord's perception, may appear from this, that the Lord had the inmost and most perfect perception of all. This perception, as has been stated above, was a sensation and perceptive knowledge of all things which were doing in heaven, and was a continual communication and internal conversation with Jehovah, which none ever had but the Lord alone. This is what is understood in the internal sense by Abram's speaking to Jehovah, and thus it was represented by Abram when he discoursed with Jehovah. The like is signified in what follows, wherever it occurs, that "Abram said to Jehovah."

1792. That Abram is the interior man, or that Abram represented the Lord's interior or rational man, has been stated above. What the Lord's interior man is, was shown in the foregoing chapter.

1793. That the Lord Jehovih is the internal man in respect to the interior, appears from what has been already said concerning the Lord's internal man, viz., that it was Jehovah himself, of whom he was conceived, and whose only Son he was ; to whom the Human of the Lord became united, after he had purified, by temptation-combats, the maternal, or that which he derived from the mother. In the Word, frequent mention is made of the Lord Jehovih, yea, wheresoever Jehovah the Lord is spoken of, he is called, not Lord Jehovah, but Lord Jehovih ; and this especially where it is treated of temptations ; as in Isaiah : "Behold, the Lord Jehovih will come with strong hand, and his arm shall rule for him ; behold, his recompense is with him, and his work before him. He shall feed his flock like a shepherd : he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that give suck," xl. 10, 11 ; where the Lord Jehovih coming with strong hand is concerning victory in temptation-combats, and his arm ruling for him denotes it to be from his own power ; what the recompense is, which was spoken of in the foregoing verse, is here declared, viz. that it is the salvation of the whole human race ; which is meant by his feeding his flock like a shepherd, gathering the lambs with his arm, carrying them in his bosom, and gently leading those that give suck ; all which are operations of inmost or divine love. Again, in the same prophet : "The Lord Jehovih hath opened mine ear ; and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair ; I hid not my

faces from shame and spitting : for the Lord Jehovih will help me. Behold, the Lord Jehovih will help me," l. 5, 6, 7, 9 ; where it is manifestly treated concerning temptations : not to mention other passages.

1794. "What wilt thou give me, seeing I walk childless."—That this signifies that there was no internal church, may appear from the signification of walking childless. To walk, in the internal sense, is to live, as was shown above, n. 519 ; but to be childless is to be without seed or posterity : on which more is said in the following verses 3, 4, 5 ; where it is explained what is meant by being childless, or without seed.

1795. "And a son the steward of my house."—That it signifies an external church, appears from the signification of the steward of a house in the internal sense, that is, in respect to the church. An external church is called the steward of the house, when the internal church itself is the house, and the Lord is the father or master of the family. Just so it is with the external church ; for all stewardship appertains to the external of the church ; as the administration of ceremonies, and of many things which are of the temple, and of the church itself, that is, of the house of Jehovah, or of the Lord. The externals of the church, without the internals, are of no account, but from the internal they derive their value and their quality. The case herein is like that of man, whose external or corporeal is in itself a sort of nullity, unless it be animated and vivified by an internal. Such therefore as is his internal, such is the external ; or such as the spirit (animus) and mind are, such is the estimation of all things which exist by the external or corporeal : what things are of the heart not what are of the words and gestures, constitute the man. So also with the internals of the church. Nevertheless, the externals of the church, are like the externals of man, in that they procure and administer, or, what is the same, the external or corporeal man may in like manner be called the steward or administrator of the house, when the house is of the interiors. Hence it is evident what is meant by being childless, viz. that there was no internal of the church, but only an external ; as was the case at that time whereof the Lord complained.

1796. "Is this Eliezer of Damascus."—That thereby is signified an external church, appears from what has been just said, and also from the signification of Damascus. Damascus was the principal city of Syria, where were remains of the worship of the Ancient Church, and whence came Eber, or the Hebrew

nation, amongst whom there existed only the external of the church, as was said above, n. 1238, 1241.: consequently, there existed in that country only the stewardship of the house. That in what is here related there is somewhat of the despair, consequently of the temptation, of the Lord, appears from the words; and also from the consolation which follows, concerning an internal church.

1797. Verse 3. *And Abram said, Behold, to me thou hast not given seed: and lo, a son of my house is my heir.* “And Abram said, Behold, to me thou hast not given seed,” signifies, that there was no internal of the church, which is love and faith: “and lo, a son of my house is my heir,” signifies, that there would only be an external in the Lord’s kingdom.

1798. “And Abram said, Behold, to me thou hast not given seed.”—That it signifies that there was no internal of the church, appears from the signification of seed as being love and faith, concerning which see above, n. 255, 256, 1025; and from the signification of an heir in what follows. That love, and faith thence, form the internal of the church, has been stated and shown above. No other faith which is the internal of the church, is meant, than that which is of love or charity, that is, which is from love or charity. Faith, in a general sense, is every doctrinal of the church: but doctrinals, separate from love or charity, do by no means constitute the internal of the church, since they are mere science, which is of the memory, and this is given with the worst of men, yea, even with infernals; but doctrinals which are from charity, or which belong to charity, constitute the internal of the church, since such doctrinals belong to the life. It is life that is the internal of all worship, and consequently every doctrinal which flows from the life of charity. Such are the doctrinals which belong to that faith which is here understood. That this is the faith which is the internal of the church, may appear from this alone, that whoever has the life of charity, knows all things appertaining to faith. Only examine, if you will, all doctrinals as to their nature and quality; do they not all relate to charity, consequently, to faith derived from charity? To instance only the commandments of the decalogue, the first of which enjoins the worship of the Lord God: whoever has the life of love or charity, he worships the Lord God, because this is his life. So in the commandment to observe the sabbath: he who is in the life of love, or in charity, sacredly observes the sabbath; for nothing is more delightful to

him than to worship the Lord, and to glorify him every day. So the commandment, not to kill, is altogether of charity, since he who loves his neighbor as himself, abhors to do him any injury, and much more to kill him. In like manner the commandment, "Thou shalt not steal:" whoever has the life of charity, is more ready to give of his own to his neighbor, than to take any thing from him. So with the commandment, "Thou shalt not commit adultery:" he who is in the life of charity, guards rather his neighbor's wife lest any one should offer her such injury; regarding adultery as a crime against conscience, and such as destroys conjugal love and its obligations. To covet what belongs to another, is also opposite to the disposition of those who are in the life of charity; for it is of charity to wish good to others from itself, and from its own, thus on no account to covet what belongs to them. These are the commandments of the decalogue, which are exterior doctrinals of faith, and which, with him who is in charity and its life, are not known in the memory only, but are in his heart, and he has them inscribed on himself, because they are in charity, thus in his very life. Not to mention other things composing points of doctrine; which he is in like manner acquainted with from charity alone, for he lives according to a conscience of what is right. The right and true which he cannot so well understand, and explore, this he believes in simplicity, or out of a simple heart, that it is so, because the Lord has said it; and whoever thus believes does not incur guilt, although what he believes be not true in itself, but apparent truth. As for example: if he believes that the Lord is angry, that he punishes, that he leads into temptation, and the like; or if he believes that the bread and wine in the holy supper are something significative; or that the flesh and blood are somehow present therein in the way that they explain it; it is of no consequence whether they say the one or the other: although there are few who think of the latter; and if they do, provide it be in simplicity of heart, because they have been so instructed, and they still live in charity, it does them no injury. Such persons, when they hear that the bread and wine in the holy supper, in the internal sense signify the Lord's love towards the whole human race, and the things appertaining to love, with the reciprocal love of man towards the Lord and his neighbor, they instantly believe it, and rejoice that it is so. But the case is otherwise with those who are in mere doctrinals, and not in charity: these dispute on every sub-

ject, and condemn all, without distinction, who do not profess to *believe*, as they call it, like themselves. Hence it may appear to every one, that love to the Lord and charity towards the neighbor, are the internal of the church.

1799. "And lo, a son of my house is my heir."—That this signifies, that there would only be an external in the Lord's kingdom, appears from the signification of an heir, and of inheriting, in the internal sense. To become an heir, or to inherit, signifies life eternal in the Lord's kingdom. All who are in the Lord's kingdom are heirs, for they live from the life of the Lord, which is a life of mutual love; and hence they are called sons. The Lord's sons or heirs are all who are in his life, because their life is from him, and they are born of him, that is, are regenerated. They who are born of any one are his heirs; consequently, all who are born again of the Lord; for then they receive the life of the Lord. There are in the Lord's kingdom such as are external, such as are interior, and such as are internal. Good spirits, who are in the first heaven, are external; angelic spirits, who are in the second heaven, are interior; and angels, who are in the third heaven, are internal. They who are external are not so near of kin, or so nigh, to the Lord, as they who are interior; nor are these so near of kin, or so nigh, to the Lord, as they who are internal. The Lord, out of divine love, or mercy, wills to have all near to himself, and that they should not stand without, that is, in the first heaven, but that they should be in the third heaven, and, if it were possible, not only with himself, but in himself. Such is the nature of divine love, or the love of the Lord, and because the church at that time was only in externals, he here complains, saying, "Lo, a son of my house is my heir," by which is signified, that thus there would only be an external in his kingdom. But consolation follows, and a promise concerning internals, in the succeeding verses. What is meant by the external of the church, has been explained before; n. 1083, 1098, 1100, 1151, 1153. Doctrinals alone do not constitute the external, much less the internal of the church, as was shown above; nor do they distinguish churches before the Lord: but this is effected by a life according to doctrinals, all which, if they are true, regard charity as their fundamental; what is the design of doctrinals but to teach how man should live? The several churches in the Christian world are distinguished by their doctrinals, and they hence call themselves Roman Catholics, Lutherans, Calvinists,

or the Reformed and Evangelical Protestants ; with many others. This distinction of names arises solely from doctrinals, and would never have had place, if they had made love to the Lord, and charity towards the neighbor, the principal point of faith. Doctrinals would then be only varieties of opinion concerning the mysteries of faith, which true Christians would leave to every one according to his conscience, and would say from the heart, that he is a true Christian who lives as a Christian, or as the Lord teaches. Thus one church would be formed out of all these diverse ones, and all disagreements arising from mere doctrinals would vanish, yea, all the animosities of one against another would be dissipated in a moment, and the kingdom of the Lord would be established on earth. The Ancient Church which existed immediately after the flood, although dispersed over several kingdoms, was of such a character ; so that, they differed much from each other as to doctrinals, but yet they made charity the principal thing, and regarded worship, not from the doctrinals of faith, but from the charity of life which entered into it. This is meant by what is said, Gen. xi. 1 ; that “ they had all one language, and their words were one,” concerning which see, n. 1285.

1800. Verse 4. *And behold, the word of Jehovah came unto him, saying, He shall not be thine heir, but he that shall come forth out of thine own bowels, he shall be thine heir.* “ Behold, the word of Jehovah came unto him,” signifies, an answer : “ saying, He shall not be thine heir,” signifies, that what is external shall not be the heir of his kingdom : “ but he that shall come forth out of thine own bowels,” signifies, those who are in love to him, and in love towards the neighbor : “ he shall be thine heir,” signifies, that they shall be made heirs.

1801. “ Behold, the word of Jehovah came unto him.”—That it signifies an answer, namely, that there should not be a mere external of the church, but that there should be an internal, appears from what follows. This word of Jehovah, or answer, is the consolation.

1802. “ Saying, He shall not be thine heir.”—That it signifies, that what is external should not be heir of his kingdom, appears from the signification of being heir, or of inheriting, spoken of above. It is not the external, but the internal, which is heir of the Lord’s kingdom : the external is so likewise, but it is by the internal, for then they act as one. For the better conceiving of this it is to be observed, that all who are in the

heavens, they who are in the first heaven, as well as they who are in the second, or in the third,—that is, they who are external, as well as they who are interior, and they who are internal, are heirs of the Lord's kingdom, since they all constitute one heaven. Things internal and things external are alike circumstanced in the heavens as with man. The angels who are in the first heaven are subordinate to the angels who are in the second, and these to the angels in the third; but this subordination is not as of rule or authority, but it is, as in man, an influx of things internal into things external: to wit, the life of the Lord flows in through the third heaven into the second, and through this into the first, and this by order of succession, besides that it also flows in immediately into all the heavens. The inferior or subordinate angels do not know that this is the case, unless reflection is given them by the Lord; consequently their subordination is not that of rule or authority. In proportion as an angel of the third heaven possesses what is internal, he is an heir of the Lord's kingdom; and the case is the same with an angel of the second heaven, and likewise with an angel of the first heaven; for it is the internal which constitutes an heir. With the interior angels there is more of the internal than with the exterior angels; wherefore they are nearer to the Lord, and are heirs in a greater degree. This internal is love to the Lord and charity towards the neighbor: according therefore to the measure they possess of love and charity, they are sons, or heirs; for according to this they are partakers of the Lord's life. But no one can ever be raised up from the first, or external heaven, into the second, or interior heaven, before he is instructed in the goods of love and the truths of faith; as far as he is instructed, so far he can be raised up, and come amongst angelic spirits; and the same observation applies to angelic spirits, before they can be raised up or come into the third heaven amongst angels. By instruction the interiors are formed, and thus the internals, and are adapted to receive the goods of love and the truths of faith, and thus the perception of good and truth. No one can perceive what he does not know and believe; consequently, no one can be gifted with the faculty of perceiving the good of love and the truth of faith, except by knowledges, that he may know their nature and quality. It is the same with all, even infants, who are all instructed in the Lord's kingdom. But infants receive instruction readily, being imbued with no principles of the false, but they are only in-

structed in general truths, the reception of which is attended with the perception of things innumerable. The case in this respect is like that of a person, who is persuaded of any truth in the general: he easily, and as it were of himself, or spontaneously, imbibes the particulars of that general truth, and the singulars of each particular, which are confirmatory of it; for, being affected with the general truth, he is thence affected also with the particulars and singulars of the same truth, which confirm it: for these enter with delight and satisfaction into the general affection, and thus continually perfect it. These are the internals, on account of which they are called heirs, or through which they are capable of inheriting the Lord's kingdom: and they first commence to be heirs, or to inherit, when they are in the affection of good, that is, in mutual love, to which they are introduced by the knowledges of good and truth, and the affections thereof. According to the degree also, in which they are in the affection of good, or in mutual love, they are heirs, or inherit; for mutual love is the veriest vital principle itself, which they receive from the Lord's essence, as from their father. This may appear further from what follows presently at verse 5.

1803. "But he that shall come forth out of thine own bowels."—That it signifies those who are in love to the Lord, and in love towards the neighbor, appears from the signification of the bowels, and of coming forth out of the bowels, as denoting to be born, and in the present case as denoting those who are born of the Lord. They who are born of the Lord, that is, who are regenerated, receive the Lord's life. The Lord's life, as already said, is divine love, that is, love towards the whole human race, consisting in the will, if possible, to save all eternally. They who have not the Lord's love, that is, who do not love their neighbor as themselves, have not in any respect the Lord's life, thus are in no respect born of him, or come forth out of his bowels, wherefore they cannot be heirs of his kingdom. Hence it is evident, that by coming forth out of the bowels, in the internal sense, are hereby signified those who are in love to the Lord, and in love towards the neighbor; as in Isaiah: "Thus saith Jehovah thy Redeemer, the Holy One of Israel; I am Jehovah thy God, that teacheth thee to profit, that leadeth thee by the way that thou shouldst go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and they that came forth of

thy bowels as the gravel thereof," xlviii. 17, 18, 19 ; where seed as the sand denotes good, and they that come forth of the bowels as gravel, denotes truth ; consequently denoting those who are in love, for such alone are in the love of good and truth. Moreover, bowels, in the Word, signify love, or mercy, by reason that the bowels or inward parts, belonging to generation, especially the mother's womb, represent and thence signify chaste conjugal love, and love towards infants thence derived ; as in Isaiah : " The sounding of thy bowels and of thy mercies towards me, are they restrained ? " lxiii. 15. And in Jeremiah : " Is not Ephraim my dear son ? Is not he a pleasant child ?—Therefore my bowels are troubled for him ; I will surely have mercy on him," xxxi. 20. Hence it appears, that love itself, or mercy itself, and the Lord's compassion towards mankind, are the things which, in the internal sense, are signified by bowels, and by coming forth of the bowels : consequently, by those that come forth of the bowels, are signified those who are in love. That the Lord's kingdom consists in mutual love, may be seen above, n. 548, 549, 684, 693, 694.

1804. " He shall be thine heir."—That it signifies that these shall be the heirs, appears from the signification of an heir, spoken of above.

1805. Verse 5. *And he brought him forth abroad, and said, Look, I pray, towards heaven, and number the stars, if thou be able to number them : and he said unto him, So shall thy seed be.* " He brought him forth abroad," signifies, the vision of the interior man, which from things external sees things internal : " and said, Look, I pray, towards heaven," signifies a representation of the Lord's kingdom in a view of the universe : " and number the stars," signifies a representation of goods and truths in a view of the stars : " if thou art able to number them," signifies the fructification of love, and the multiplication of faith : " and he said unto him, So shall thy seed be," signifies the heirs of the Lord's kingdom.

1806. " He brought him forth abroad."—That it signifies the vision of the interior man, which from things external sees things internal, may appear from the signification of bringing forth abroad, and at the same time from what follows. Things internal are brought forth, when any one with his bodily eyes contemplates the starry heaven, and thence thinks of the Lord's kingdom. Whenever man beholds any objects with his eyes, and, while he sees them, in a manner does not see them, but

from them sees or thinks of things appertaining to the church, or to heaven, then the interior sight, or the sight of his spirit or soul, is brought forth abroad. The eye itself properly is nothing else but the sight of man's spirit brought forth abroad, and this principally with a view, that from things external he may see things internal, that is, that from objects in the world he may continually reflect on the things that are in the other life ; since it is for the sake of that life that he lives in the world. Such was the sight of the Most Ancient Church ; such is the sight of the angels with man ; and such was the sight of the Lord.

1807. " And he said, Look, I pray, towards heaven."—That this signifies a representation of the Lord's kingdom in a view of the universe, appears from the signification of heaven. Heaven, in the Word, in the internal sense, does not signify the heaven or sky which is apparent to the eyes, but the kingdom of the Lord universally and particularly. He who looks at things internal from things external, when he views the heaven or sky, does not think at all of the starry heaven, but of the angelic heaven : when he beholds the sun, he does not think of the sun, but of the Lord, as being the sun of heaven ; and so when he sees the moon, and the stars also : yea, when he beholds the immensity of the heaven, he does not think of its immensity, but of the immense and infinite power of the Lord : so also in other instances, for there is nothing but what is representative. In like manner he regards earthly objects : thus, when he beholds the first dawn of day, he does not think of the dawning, but of the rise of all things from the Lord, and their progression to the full day of wisdom : in like manner, when he looks on gardens, shrubberies, and beds of flowers, his eye does not abide upon any tree, its blossom, leaf, or fruit, but upon the celestial things represented by them, neither upon the flowers, their beauty and elegance, but upon the things which they represent in the other life ; for there is not a single object existing in the sky or in the earth, which is beautiful and agreeable, which is not in some way representative of the Lord's kingdom ; concerning which subject see what was said, n. 1632. This is looking towards heaven ; by which is signified a representation of the Lord's kingdom in a view of the universe. The reason why all and single things in the heavens or sky, and on the earth, are representative, is, because they existed, and do continually exist, that is, subsist, from an influx of the Lord through heaven. The case in this respect is like that of the human

body, which exists and subsists by its soul ; wherefore all and single things in the body are representative of its soul : the soul is in the use and end, but the body is in the execution of such use and end. In like manner, all effects whatever are representative of the uses which are their causes ; and the uses are representative of the ends which are their first principles. They who are in divine ideas never subsist in the objects of external sight, but continually, from them and in them, behold things internal : and internal things are, most essentially, those of the Lord's kingdom : consequently, these are in the veriest end of all. The case is similar in regard to the Word of the Lord : they who are in divine ideas never regard the Word of the Lord from the letter, but consider the letter, and the literal sense, as representative and significative of the celestial and spiritual things of the church and of the Lord's kingdom. With them the literal sense is only an instrumental means of thinking concerning those things. Such was the sight of the Lord.

1808. "And number the stars."—That these words signify a representation of goods and of truths, in a view of the stars, appears from what has been already said ; and also from the representation and signification of stars as denoting goods and truths. Stars are frequently mentioned in the Word, and every where signify goods and truths, and, in a contrary sense, evils and falses : or, what is the same, they signify angels, or societies of angels, and also, in a contrary sense, evil spirits and their fellowships : when they signify angels, or societies of angels, then they are fixed stars, but when they signify evil spirits and their fellowships, then they are wandering stars which have frequently been seen. That all things, both in the heavens and on earth, are representative of celestial and spiritual things, may appear plain from this circumstance ; that similar things to what appear in the visible heavens and earth, are also presented visibly in the world of spirits, and this as manifestly as in open day, but then they are only representatives. Thus, when the starry heaven appears, and fixed stars in it, it is instantly known that they signify goods and truths ; and when wandering stars appear, it is instantly known that they signify evils and falses : from the very twinkling and sparkling of the stars it may also appear what is their nature and quality : not to mention numberless other similar cases. Hence whoever is disposed to think wisely, may know whence is the origin or source of all things which exist on earth, viz. that it is from the

Lord ; and that on earth they do not exist ideally, but actually, is because all things both celestial and spiritual, which are from the Lord, are living and essential, or, as they are termed, substantial ; wherefore in ultimate nature they also exist actually, see n. 1632. That stars represent and signify goods and truths, may appear from these passages in the Word : in Isaiah : “ The stars of heaven, and the constellations thereof, shall not shine with their light : the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will visit evil upon the world, and their iniquity upon the wicked,” xiii. 10, 11 ; speaking of the day of visitation ; where every one may see, that by stars and constellations are not meant stars and constellations, but truths and goods ; and by the sun love, and by the moon faith ; for the subject treated of is the falses and evils which cause darkness. In Ezekiel : “ When I shall put thee out, I will cover the heavens, and make the stars thereof dark ; I will cover the sun with a cloud, and the moon shall not cause her light to shine ; all the bright lights of heaven will I make dark over thee, and set darkness upon thy land,” xxxii. 7, 8 ; where like things are signified. So in Joel : “ The earth shall quake before them, the heavens shall tremble : the sun and the moon shall be dark, and the stars shall withdraw their shining,” ii. 10 ; iii. 15. In David : “ Praise ye him, sun and moon, praise him all ye stars of light. Praise him, ye heavens of heavens,” cxlviii. 3, 4 ; where like things are signified. That by stars are not meant stars, but goods and truths, or, what is the same, they who are in goods and truths, as the angels are, is plainly declared in John : “ I saw the Son of Man, and he had in his right hand seven stars.—The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks : the seven stars are the angels of the seven churches ; and the seven candlesticks which thou sawest are the seven churches,” Rev. i. 20. Again : “ The fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened ; and the day shone not for a third part of it, and the night likewise,” Rev. viii. 12 ; where it is very evident that good and truth were darkened. In Daniel : “ There came forth a little horn, which waxed exceeding great, towards the south, and towards the east, and to honor. And it waxed great, even to the host of heaven, and it cast down some of the host, and of the stars,

to the ground, and stamped upon them," viii. 9, 10 ; where it is very plain that the host of heaven and the stars, are goods and truths, which were trampled upon. Hence it may appear what is meant by these words of the Lord in Matthew : "Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken," xxiv. 29 ; and in Luke : "There shall be signs in the sun, and in the moon, and in the stars, and upon earth distress of nations in despair, the sea and the waves roaring," xxi. 25 ; in which passages by the sun is not signified the sun, nor by the moon the moon, nor by the stars the stars, nor by the sea the sea, but the things which they represent ; viz. by the sun the celestial things of love, by the moon spiritual things, by the stars goods and truths, or the knowledges of good and truth, which, about the consummation of the age, when there is no faith, that is, no charity, are thus darkened.

1809. "If thou art able to number them."—That this signifies the fructification of love and the multiplication of faith, or, what is the same, the fructification of good and the multiplication of truth, may appear without explication ; in that they cannot be numbered.

1810. "So shall thy seed be."—That these words signify the heirs of the Lord's kingdom, appears from the signification of seed, as being love, and faith thence derived, or, what is the same, those who are in love and faith, whether angels or men. That seed has this signification, has been abundantly shown above. What is here said has a general reference to the Lord's kingdom, which is so vast and numerous, that it exceeds all belief, insomuch that it can only be expressed by the term "IMMENSE," concerning the immensity whereof, by the divine mercy of the Lord, we shall speak elsewhere. This immensity is here signified by the words of this verse, "Look, I pray, towards heaven, and number the stars, if thou art able to number them : and he said unto him, So shall thy seed be." Moreover, by the same words are signified those innumerable goods and truths which are of wisdom and intelligence, with the blessedness thereof, in every angel.

1811. Verse 6. *And he believed in Jehovah, and he imputed it to him for righteousness.* "He believed in Jehovah," signifies the Lord's faith at that time : "and he imputed it to

him for righteousness," signifies that the Lord herein was first made righteousness.

1812. "He believed in Jehovah."—That it signifies the Lord's faith at that time, appears from the words themselves, and also from the series of things in the internal sense; viz. that the Lord, during his life in the world, was engaged in continual temptation-combats, and in continual victories by virtue of an inmost confidence and faith continually operating, that, because he fought for the salvation of the whole human race out of pure love, he could not otherwise than conquer; and this is here believing in Jehovah. Every one's faith is known by the love from which he combats. If this be any other than love towards the neighbor, and towards the Lord's kingdom, he does not combat from faith, that is, he does not believe in Jehovah, but in that which he loves; for the love itself for which he combats, is his faith. For example: he who combats from a love that he may be greatest in heaven, does not believe in Jehovah, but rather in himself: for to wish to become greatest, is to wish to rule over others; thus he combats for dominion: and so in other instances. Thus the quality of any one's faith may be known from the love from which he combats. But the Lord, in all his temptation-combats, never fought from self-love, or for himself, but for all in the universe, consequently, not with any view of being greatest in heaven, for this would be contrary to divine love, scarce with any view of being least, but only that all might have some station there, and be saved; as he himself declares in these words: "The sons of Zebedee come unto him, saying,—Grant unto us that we may sit, one on thy right hand, and the other on thy left, in thy glory. But Jesus said unto them,—Whosoever will be great amongst you shall be your minister, and whosoever of you will be chief, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many," Mark x. 35, 37, 38, 42—45. This is the love, or this the faith, from which the Lord combated; and this is here meant by believing in Jehovah.

1813. "And he imputed it to him for righteousness."—That it signifies that the Lord was herein first made righteousness, may also appear from the series of things in the internal sense, which has relation to the Lord. That the Lord alone was made righteousness for the whole human race, may appear

from this, that he alone combated from divine love, that is from love towards the whole human race, whose salvation alone he desired and burned for in his combats. The Lord was not born righteousness as to his Human Essence, but was made righteousness by temptation-combats and victories, and this by his own proper power : and as often as he fought and conquered, this was imputed to him for righteousness ; that is, it was added to the righteousness which he was being made, as a continual increase, until he became pure righteousness. A man who is born from a human father, or from the seed of a human father, when he combats from himself, cannot possibly combat from any other love than that of self and the world, thus not from heavenly but infernal love ; such being the proprium derived from his father, together with the proprium acquired by acts of his own : wherefore whoever thinks to fight against the devil from himself, is greatly deceived ; in like manner, whoever would make himself righteous by his own powers, that is, would believe that the goods of charity and the truths of faith are from himself, consequently, would think to merit heaven thereby, he acts and thinks contrary to the good and truth of faith ; for the truth of faith, that is, the truth itself, is, that it is the Lord who fights : as, therefore, he then acts and thinks contrary to the truth of faith, he robs the Lord of what is his, and takes to himself what is the Lord's, or, what is the same, he substitutes himself in the Lord's place, consequently, he establishes in himself that which is infernal. Hence it is that such wish to be great or greatest in heaven : and hence they also falsely believe that the Lord fought against the hells with a view to become greatest. Such are the phantasies which attend man's proprium, which appear as if they were truths, when yet it is directly the contrary. That the Lord came into the world that he might become righteousness, and that he alone is righteousness, was also foretold by the prophets, consequently, this might have been known before his coming : it was also foretold, that he could not become righteousness otherwise than by temptations, and victories over all evils, and over all the hells ; as in Jeremiah : " In his days Judah shall be saved, and Israel shall dwell safely : and this is his name whereby he shall be called, Jehovah our righteousness," xxiii. 6. Again, in the same prophet : " In those days, and at that time, I will cause the branch of righteousness to grow up unto David ; and he shall execute judgment and righteousness in

the land. In those days Judah shall be saved, and Jerusalem shall dwell safely : and this is the name wherewith he shall be called, Jehovah our righteousness," xxxiii. 15, 16. In Isaiah : "He saw that there was no man, and wondered that there was no intercessor ; therefore his arm brought salvation unto him, and his righteousness sustained him. For he put on righteousness as a breastplate, and a helmet of salvation upon his head," lix. 15 ; see also Isaiah lxiii. 3, 5 : his arm signifies his own proper power. Because the Lord alone is righteousness, he is also called the habitation of righteousness, Jerem. xxxi. 23 ; l. 7.

1814. Verse 7. *And he said unto him, I am Jehovah who brought thee forth out of Ur of the Chaldeans, to give thee this land to inherit it.* "He said unto him, I am Jehovah," signifies the Lord's internal man, which is Jehovah, whence was perception : "who brought thee forth out of Ur of the Chaldeans," signifies the first state of the external man : "to give thee this land to inherit it," signifies the Lord's kingdom, of which he alone is the possessor.

1815. "He said unto him, I am Jehovah."—That it signifies the Lord's internal man, which is Jehovah, whence was perception, appears from what has been said above, viz. that the internal of the Lord, that is, whatever the Lord received from the Father, was Jehovah in him, because he was conceived of Jehovah. There is a difference between what man receives from his father, and what he receives from his mother. Man receives from his father all that is internal, that is, his very soul or life ; but he receives from his mother all that is external : in a word, the interior man, or the spirit, is from the father, but the exterior man, or the body, is from the mother. This every one may comprehend merely from this ; that the soul itself is implanted from the father, which begins to clothe itself with a bodily form in the ovary, and whatsoever is afterwards added, whether in the ovary or in the womb, is of the mother, for it receives no addition from elsewhere. Hence it may appear, that the Lord, as to his internals, was Jehovah ; but as the external, which he received from the mother, was to be united to the Divine or Jehovah, and this by temptations and victories, as was said, it must needs appear to him in those states, when he spake with Jehovah, as if he was speaking with another, when, nevertheless, he was speaking with himself ; so far, that is, as conjunction was effected. The perception, which the

Lord possessed in a degree most perfect, and exceeding that of all others, was from his internal, that is, from Jehovah himself; which is here signified, in the internal sense, by this expression, that "Jehovah said unto him."

1816. "Who brought thee forth out of Ur of the Chaldeans."—That it signifies the first state of the external man, may appear from the signification of Ur of the Chaldeans. The maternal, which the Lord received by nativity, or the hereditary derived from the mother, is what is here signified by Ur of the Chaldeans; the quality of this has been described above. From this maternal, or hereditary from the mother, he was brought forth, as often as he overcame evils and falses, that is, the hells.

1817. "To give thee this land to inherit it."—That this signifies the Lord's kingdom, of which he alone is possessor, appears from the signification of land, which is here the holy land, or the land of Canaan, as denoting the heavenly kingdom; and also from the signification of inheriting, of which we have spoken above. To inherit the land, by which is signified to possess the heavenly kingdom, is here predicated of the Lord's Human Essence, for, as to his Divine Essence, he was possessor of the universe, consequently of the heavenly kingdom, from eternity.

1818. Verse 8. *And he said, Lord Jehovih, whereby may I know that I shall inherit it?* "He said, Lord Jehovih," signifies, as it were a conference of the interior man with the internal: "whereby may I know that I shall inherit it?" signifies, a temptation against the Lord's love, which desired to be fully assured.

1819. "He said, Lord Jehovih."—That it signifies as it were a conference of the interior man with the internal, appears from what has been said, in the preceding verse, on these words, "Jehovah said unto him;" and also from what was said, in the second verse of this chapter, concerning the Lord Jehovih: as denoting the conference or conversation of the interior man with the internal, or Jehovah, particularly during temptation.

1820. "Whereby may I know that I shall inherit it."—That it signifies a temptation against the Lord's love, which desired to be fully assured, may appear from the doubt which is expressed in the words themselves. He who is in temptation is in doubt concerning the end; the end is the love, against which evil spirits and evil genii make their assaults, by which

they place the end in doubt, and the more in doubt the greater is the love : unless the end which is loved were placed in doubt, and even in despair, there would be no temptation : assurance concerning the event precedes victory, and is of victory. As few know how it is with temptations, it is proper here to say a few words on the subject. Evil spirits never make assault against any thing but what a man loves, and their assault is violent in proportion to the intensity of the love. Evil genii are those who assault what has relation to the affection of good, and evil spirits are those who assault what has relation to the affection of truth. As soon as they observe even the smallest thing which a man loves, or perceive, as it were by the smell, what is delightful and dear to him, straightway they assault and endeavor to destroy it ; thus to destroy the whole man, since his life consists in his loves. Nothing is more pleasant to them than thus to destroy man : nor do they ever desist from their attempts, even to eternity, unless they are repelled by the Lord. Such of them as are more particularly malign and deceitful, insinuate themselves into man's very loves, by soothing and flattering them : thus, they introduce themselves to man, and presently after such introduction they endeavor to destroy his loves, and so to kill the man ; and this in a thousand ways which are incomprehensible. Nor do they carry on their assaults only by reasonings against goods and truths, such assaults being of no account (for if they be baffled a thousand times, still they persist, since reasonings against goods and truths can never be wanting) ; but they pervert goods and truths, and inflame by a sort of fire of lust and persuasion, so that the man does not know but that he is in the like lust and persuasion : and these they inflame at the same time with a delight, which they steal from man's delights derived from other sources : thus with the utmost cunning they infect and infest the man, and this so artfully, by leading from one thing to another, that unless the Lord should bring help, the man would never know otherwise than as they represent. In like manner they assault the affections of truth, which form man's conscience. As soon as they perceive any principle of conscience whatsoever, they frame to themselves an affection out of the falses and infirmities in man, and by this affection they overshadow the light of truth, and thereby pervert it, or cause anxiety, and thus occasion torment. They moreover, keep the thought fixed intently on one object, and thus fill it with phantasies, and then at the same

time they clandestinely infuse lusts into those phantasies. Not to mention innumerable other artifices, which it is impossible to describe to the apprehension: it is only a few, and the most general, which can come to man's conscience, which the evil spirits take particular delight in destroying. From this brief account of temptations, which yet from its brevity can scarcely be called an account, may in some measure appear what is their quality; in general, that temptations are such as man's loves. Hence also it may appear, that the Lord's temptations were the most grievous of all, since the violence of the temptation is proportioned to the intensity of the love. The Lord's love was a most ardent desire for the salvation of the whole human race, consequently it was every affection of good, and every affection of truth, in the supreme degree. Against this love and affection all the hells fought with the most malignant cunning and venom; but still the Lord overcame them all by his own proper power. Victory is ever attended with this effect, that the malignant genii and spirits dare nothing afterwards; their life consists in this, that they may be able to destroy, but when they perceive man to be capable of resisting, they then flee at the first assault; as is the case when they approach to the confines of heaven, when they are instantly seized with horror and affright, and rush headlong back.

1821. Verse 9. *And he said unto him, Take thee a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.* "He said unto him," signifies perception: "Take a heifer of three years old, and a she-goat of three years old, and a ram of three years old," signifies those things which are representative of the celestial things of the church; a heifer, of celestial things exterior; a she-goat, of celestial things interior; a ram, of celestial things spiritual; their being three years old, was because they involved all things of the church as to times and states: "and a turtle-dove, and a young pigeon," signifies those things which are representative of the spiritual things of the church; a turtle-dove, of things exterior; a young pigeon, of things interior.

1822. "He said unto him."—That it signifies perception, appears from what was said above, at verses 2 and 7. Perception in itself is nothing else but a sort of internal speech, which so manifests itself, that it may be perceived what is said. Every interior impression, or dictate, and even conscience itself, is no-

thing but such internal speech ; but perception is a superior or interior degree of it.

1823. "Take a heifer of three years old, and a she-goat of three years old, and a ram of three years old."—That hereby are signified those things which are representative of the celestial things of the church, appears from the signification of the same in sacrifices. No person of a sound understanding can believe that the different animals which were sacrificed had no other signification than that of a sacrifice ; or that an ox, a bullock, or calf, signified the same as a sheep, a kid, and a goat, and these the same as a lamb, and that the like was signified by turtle-doves and young pigeons. Each of these animals had its particular signification, as may appear plain from this, that one was never on any account offered in the place of another : thus the names were expressly mentioned of those which should be offered in the burnt-offerings and daily sacrifices, in those of the sabbaths and feasts, in the free-will offerings, in the offerings of vows and of thanksgiving, in the trespass and sin-offerings, and also in the offerings of purification ; which would never have been done, unless some special thing had been represented and signified by each animal. But what such particular signification was, it would take too much space here to explain ; suffice it to know that celestial things are what are signified by the cattle, and that spiritual things are what are signified by the birds, and that by each sort is signified some particular celestial and spiritual thing. The Jewish Church itself, and all things appertaining to it, were representative of such things as are of the Lord's kingdom, where there is nothing but what is celestial and spiritual, that is, nothing but what is of love and faith. This may plainly appear from the signification of clean and useful beasts spoken of above, n. 45, 46, 142, 143, 246, 714, 715, 776 ; which, inasmuch as in the most ancient churches they signified celestial goods, were afterwards made representative in the church, when a worship merely external, and that representative, was held in esteem and acknowledged. Because the state of the church is here treated of, and it is foretold what it would be in time to come, this was shown to Abram by such representatives, exactly as here related : but still, in the internal sense, they had such a signification, as every one may know and consider. For what need would there have been to take a heifer of three years old, a she-goat of three years old, a ram of three years old, a turtle-dove, and young pigeon, and to divide

them into two parts, and to place them, unless they all, collectively and individually, had been significative? What they signified will appear from what follows.

1824. That a heifer signifies those things which are representative of celestial things exterior, a she-goat those which are representative of celestial things interior, and a ram those things which are representative of celestial things spiritual, may appear from the sacrifices, concerning which, by the divine mercy of the Lord, we shall speak in the following pages, when on the subject of sacrifices. There are celestial things exterior, and celestial things interior, and also celestial things spiritual: celestial things exterior are what appertain to the external man, celestial things interior are what appertain to the internal man, celestial things spiritual are what are thence derived. The celestial itself is love to the Lord, and neighborly love. This celestial enters by influx from the Lord, and passes through the internal man into the external: in the interior man it is called the celestial interior, in the exterior man it is called the celestial exterior. The celestial exterior is every affection of good, nay, it is also every pleasure which is from the affection of good: so far as the good of love and charity is in the affection of good and the pleasure thence derived, so far they are celestial, and so far also they are happy. But the celestial-spiritual is every affection of truth, in which is the affection of good, or the affection of truth which is generated from the affection of good; consequently it is faith in which there is charity, or faith which is generated from charity.

1825. That three years old implies all things appertaining to the church as to times and states, appears from the signification of three, in the Word, as denoting a full time of the church, from its origin to its end, consequently, every state thereof. The last state of the church is therefore signified by the third day, by the third week, by the third month, by the third year, and by the third age, which are the same thing. As the state of the church is signified by the number three, so also is the state of every individual who is a church; nay, so also is the state of every thing which is of the church; as may also appear from the signification of that number according to the passages quoted from the Word, n. 720, 901. That a heifer of three years old signifies thus the time or state of the church, even to the last, viz. when it is devastated, or desolated, may also appear from the following passages: In Isaiah; "My heart

shall cry out for Moab ; his fugitives shall flee unto Zoar, a heifer of three years old : for by the mounting up of Luhith with weeping shall they go it up ; for in the way of Horonaim, they shall raise up a cry of destruction," xv. 5. And in Jeremiah : " Joy and gladness is taken from the plentiful field, and from the land of Moab ; and I have caused wine to fail from the wine-presses : none shall tread with shouting ; their shouting shall be no shouting. From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice ; from Zoar even unto Horonaim, a heifer of three years old : for the waters also of Nimrim shall be desolate," xlviii. 33, 34. No one would ever perceive what these things are, unless he should know what is signified by Moab, by Zoar, by the mounting up of Luhith, by the cry of Heshbon even unto Elealeh, by Jahaz, by Horonaim, by the waters of Nimrim, and by a heifer of three years old : that it is a final or ultimate devastation, is evident.

1826. That his taking a turtle-dove and a young pigeon signifies those things which are representative of the spiritual things of the church, appears from the signification of birds in general, and of turtle-doves and young pigeons in particular. That birds signify things spiritual, which relate to faith or truth, consequently things intellectual and rational, has been shown above, n. 40, 745, 776, 991 ; and that doves signify the goods and truths of faith, n. 870 ; what their signification was in sacrifices, will be shown, by the divine mercy of the Lord, when we come to speak of sacrifices. In the Word, especially in the prophetic part of it, when celestial things are treated of, spiritual things are also treated of, and thus they are joined together, because one is from the other, so that one is of the other, as was said above, n. 639, 680, 683, 707, 793, 801.

1827. That a turtle-dove signifies those things which are representative of spiritual things exterior, and a young pigeon those things which are representative of spiritual things interior, may appear from what has been said concerning things celestial, the exteriors whereof were signified by a young heifer, and the interiors by a she-goat, and the things which are intermediate by a ram.

1828. Verse 10. *And he took unto him all these, and divided them in the midst, and laid each part one against the other : and the birds he did not divide.* " He took unto him all these," signifies that it was so done : " and he divided them

in the midst," signifies the church and the Lord: "and he placed each part one against the other," signifies parallelism and correspondence as to things celestial: "and the birds he did not divide," signifies that there was not such parallelism and correspondence as to things spiritual.

1829. "He took unto him all these."—That hereby is signified that it was so done, appears without explication.

1830. "And divided them in the midst."—That this signifies the church and the Lord, appears from what follows: for they were celestial things which were signified by the young heifer, the she-goat, and the ram, and spiritual things which were signified by the turtle-dove and young pigeon; which, when divided, and placed opposite to each other, can have no other signification.

1831. "And he laid each part one against the other."—That this signifies parallelism and correspondence as to things celestial, may appear from this, that the parts on one side signify the church, and the parts on the other side the Lord, which being placed mutually opposite to each other, there is nothing else but parallelism and correspondence: and as the young heifer, the she-goat, and the ram, were so divided and placed, by which are signified things celestial (as was said above at verse 9), it appears that the parallelism and correspondence were as to things celestial: but it is otherwise as to things spiritual, of which presently. Celestial things, as has been often shown, are all those which are of love to the Lord and love towards the neighbor. It is the Lord who gives love and charity, and it is the church that receives them. The uniting medium is conscience, in which love and charity are implanted; wherefore the middle space between the parts signifies that with man which is called perception, internal dictate, and conscience. The things above perception, internal dictate, and conscience, belong to the Lord: the things beneath are with man: thus by reason of their mutual respect to each other, their relation is called parallelism, and by reason of their mutual correspondence, as active and passive, it is called correspondence.

1832. "And the birds he did not divide."—That this signifies, that there is not such parallelism and correspondence as to spiritual things, appears from the signification of birds, as denoting spiritual things, concerning which, see above at verse 9; and from this, that he did not divide the birds in the midst,

consequently that there is not such a parallelism and correspondence. By spiritual things are signified, as has been often stated above, all things which are of faith, consequently all doctrinals, these being called things of faith, although they are not of faith before they are joined to charity. Between these and the Lord there is not a parallelism and correspondence, they being things which do not flow in by an internal dictate and conscience, like those of love and charity, but which flow in by instruction, and thus by hearing; consequently, not from the interior but from the exterior, and so form in man their vessels or recipients. The greatest part of these appear as truths, and yet are not truths; as is the case with the things contained in the literal sense of the Word, which are representatives and significatives of truth, consequently in themselves are not truths; some also are falses, which still may serve as vessels and recipients: but with the Lord there are none but essential truths: wherefore there is not given a parallelism and correspondence of those things. Still, however, they may be so adapted, as to serve things celestial, which are of love and charity, as vessels, being those things which constitute the cloud of the intellectual part, spoken of above, wherein the Lord insinuates charity, and thus forms conscience. As for example; with those who abide in the literal sense of the Word, and imagine that it is the Lord who leads into temptation, and who then troubles man's conscience; and, because he permits evil, that he is the cause of evil, and that he casts the wicked down into hell, with other like things; these are appearances of truth, but not truths, and because they are not truths in themselves, there is no parallelism and correspondence: nevertheless, the Lord leaves these things entire in man, and adapts them in a miraculous manner by charity, so that they may serve as vessels for things celestial. The case is the same also in respect to the worship, doctrinals, morals, yea, and even the idols, of those Gentiles who are upright and sincere: these in like manner, the Lord leaves entire, and still by charity so adapts them, that they may serve as recipient vessels. The case was the same in respect to very many rites in the Ancient Church, and afterwards in the Jewish Church, which in themselves were nothing else than rituals, in which was no truth, but which were tolerated and permitted, yea, even enjoined, because they were esteemed holy by their fathers, and were thus from infancy implanted and impressed on their minds as truths. These, and

the like, are what are here signified by the birds which were not to be divided. For the things which are once implanted in man's opinion, and are esteemed holy, provided they are not contrary to divine order, are left by the Lord entire, and although there is not any parallelism and correspondence, still he produces an adaptation. This is also what was signified in the Jewish Church by the injunction, that, in the sacrifices, the birds should not be divided; for to divide things is to place them opposite to each other, so that they may exactly correspond; and as the things above spoken of do not exactly correspond, they are obliterated, in the other life, with those who suffer themselves to be instructed, and real truths are implanted in the affections of good. That, in the Jewish Church, birds were not divided, by reason of this representation and signification, appears in Moses: "If the burnt-sacrifice for his offering to Jehovah be of fowls, he shall bring his offering of turtle-doves, or of young pigeons. And he shall cleave it with the wings thereof, he shall not divide it," Levit. i. 14, 17. So also in the sacrifices for sin, Levit. v. 7, 8.

1833. Verse 11. *And the fowls came down upon the bodies, and Abram drove them away.* "The fowls came down upon the bodies," signifies evils and the falses thence derived, which were desirous to destroy: "and Abram drove them away," signifies that the Lord put them to flight.

1834. "And the fowls came down upon the bodies."—That it signifies evils and the falses thence derived, which were desirous to destroy, appears from the signification of a fowl as denoting the false. A fowl, or winged thing, in the Word, signifies truth, as has been shown above; also, in an opposite sense, the false; according to the common application of such expressions in the Word, which are used in either sense: that it signifies the false also, was shown above, n. 778, 866, 988. Every one may see that this signifies arcana, otherwise it would not have been worthy of mention; what this arcanum is, has also been shown above, and appears from the series of the things in the internal sense; viz., that it has relation to the state of the church. When a church is first raised up by the Lord, it is in the beginning pure, and the members then love each other as brethren; as is known from the primitive Christian church after the Lord's coming. All the sons of the church at that time lived among themselves as brethren, and also called themselves brethren, and mutually loved each

other: but in process of time charity diminished, and vanished away; and as charity vanished, evils succeeded, and with evils falses also insinuated themselves, whence arose schisms and heresies. These would never have existed, if charity had continued to live and rule; for then they would not have called schism schism, nor heresy heresy, but they would have called them doctrinals according to one's opinion, which they would have left to every one's conscience, provided they did not deny principles, that is, the Lord, eternal life, and the Word, and maintained nothing contrary to divine order, that is, contrary to the commandments of the decalogue. The evils and falses thence derived, which succeeded in the church on the extinction of charity, are what are here understood by the fowls which Abram drove away, that is, which the Lord (who is here represented by Abram) put to flight. Abram only drove away the fowls, but not the evils and falses; nor is Abraham known in heaven but as any other man, who has no power of himself; but it is the Lord alone; according to what is said also in Isaiah: "Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; Thou, O Jehovah, art our Father, our Redeemer; thy name is from everlasting," lxiii. 16.

1835. "And Abram drove them away."—That this signifies, that the Lord put them to flight, appears from what has been said. The case is thus with the church when it begins to recede from charity: evils and falses thence derived are at this time more easily dispersed, the church being as yet in a certain state not so remote from charity, thus their minds are more flexible; but, in process of time, evils and the falses thence derived increase, and are thus confirmed and established; which subject is treated of presently. The Lord, so far as is possible, is continually dispersing evils and falses: but this by means of the conscience; and when this is relaxed, there is no medium by which the Lord may flow in; for the Lord's influx in man is by charity into his conscience. But then a new medium succeeds and is formed, which is external, viz. the fear of the law, the fear for life, honor, wealth, and reputation. These however are not of conscience, but are merely external bonds, which render man capable of living in society with others, and of appearing as a friend, whatever he may be inwardly. But this medium, or these restraints, are of no avail in the other life; for there external things are removed, and every one remains such as he

is within. There are many who have lived a moral and civil life, have injured no one, have performed offices of friendship and courtesy, nay, have done good to many, but solely with a view to themselves, for the sake of honor, gain, and similar objects. These, in the other life, are amongst the infernals, because within them there is nothing of good and truth, but the evil and false, yea, hatred, revenge, cruelty, and adultery; which evils did not appear before men, being concealed in proportion as those fears which are external restraints, prevail.

1836. Verse 12. *And when the sun was about to go down, a deep sleep fell upon Abram, and lo! a terror of great darkness fell upon him.* “And when the sun was about to go down,” signifies the time and state before consummation: “a deep sleep fell upon Abram,” signifies that the church was then in darkness: “and lo, a terror of great darkness fell upon him,” signifies that the darkness was terrible; by which are denoted falses.

1837. “And the sun was about to go down.”—That these words signify the time and state before consummation, appears from the signification of the sun. The sun, in the internal sense, signifies the Lord, and hence the celestial things relating to love and charity, consequently love and charity itself; concerning which signification see above, n. 30—38, and n. 1053. Hence it is evident, that the going down of the sun is the last time of the church, which is called its consummation, when there is no longer any charity. The church of the Lord is compared also with the times of the day, its first age with the sun-rise or dawn, and the morning, its last age with the sun-set or evening, and the shades which then exist; for the cases are similar. It is likewise compared with the seasons of the year, its first age with the spring, when all things bloom and flourish, and the age preceding its last with the autumn, when things begin to wither and decay. Nay, it is even compared with the metals, its first age being said to be of gold, and its last of iron and clay; as in Daniel, chap. ii. 31, 32, 33. Hence it is plain what is signified by the sun’s being about to go down, and that it signifies the time and state before consummation, because the sun was not yet gone down. The following verses treat of the state of the church when the sun was gone down, that then there ensued thick darkness, and the smoke of a furnace, and a torch of fire passed between the pieces.

1838. “And a deep sleep fell upon Abram.”—That these

words signify that the church was then in darkness, appears from the signification of a deep sleep. A deep sleep is a dark state in respect to that of being awake ; which state is here predicated of the Lord, who is represented by Abram ; not that a deep sleep or a dark state ever has place with him, but with the church. The case herein is like that in the other life, where the Lord is always the sun, and light itself, but before the wicked he appears as darkness ; for the Lord appears according to the state of every one ; so here in respect to the church when it is in a dark state. Let us take, as another example, the devastation, punishment, and condemnation, which in the Word are frequently mentioned as inflicted by the Lord, when nevertheless they are only of the man of the church, who devastates, punishes, and condemns himself. It appears to man, as if the Lord devastated, punished, and condemned him, and because it so appears, it is said to be so, agreeably to such appearance ; for unless man were instructed by appearances, he would never suffer himself to be instructed ; what is contrary to appearance he does not believe or comprehend, except at a late period, when his judgment is strong, and he is endowed with the faith of charity. This is the case with the church : when it is in darkness, then the Lord is obscured before them, so as not to appear, that is, not to be acknowledged ; although the Lord is never obscured, but man, in whom and with whom the Lord would abide ; nevertheless, the obscurity is predicated of the Lord. In like manner a deep sleep is here predicated of him, by which is signified a dark state of the church.

1839. “ And lo, a terror of great darkness fell upon him.”— That this signifies that the darkness was terrible, and that darkness denotes falses, appears from the signification of darkness as denoting falses, concerning which presently. The state of the church before consummation, or when the sun was about to go down, is described by a terror of great darkness ; but the state when the sun is gone down is described by thick darkness and several other circumstances, verse 17 ; and by the Lord in Matthew, thus : “ The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken,” xxiv. 29 ; not that the sun of this world shall be darkened, but the celestial which is of love and charity ; nor that the moon shall not give her light, but the spiritual which is of faith ; nor that the stars shall fall from heaven, but the knowledges of good and truth with the

man of the church, which knowledges are the powers of the heavens; nor are these things in heaven, but on earth, for heaven is never darkened. A terror of great darkness falling upon him denotes the horror with which he beheld such great devastation: in proportion as any one is in the celestial things of love, is he seized with horror when he perceives such consummation: this was especially the case with the Lord, who was in celestial and divine love itself. That darkness signifies falses, appears from many passages in the Word; as in Isaiah: "Woe unto them that put darkness for light, and light for darkness," v. 20; where darkness denotes falses, and light truths. Again; "If one look unto the land, and behold darkness and sorrow, and the light is darkened," v. 40: darkness denotes falses, and the light being darkened, denotes truth not appearing. Again; "Behold, darkness shall cover the earth, and gross darkness the people," lx. 2. In Amos: "The day of Jehovah is darkness and not light: shall not the day of Jehovah be darkness and not light, even thick darkness, and no brightness in it," v. 18, 20. In Zephaniah: "The great day of Jehovah is near. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness," i. 14, 15; where the day of Jehovah denotes the last time and state of the church; darkness, gloominess, and thick darkness, denotes falses and evils. The Lord also calls falses darkness in Matthew: "If thine eye be evil, thy whole body is darkened; if therefore the light that is in thee be darkness, how great is that darkness?" vi. 23; where darkness denotes the falses wherein those are immersed who are in knowledges, signifying how much greater is the darkness of such, than of those who have no knowledges, that is, of the Gentiles. In like manner, in the same evangelist: "The children of the kingdom shall be cast out into outer darkness," viii. 12; xxii. 13: outer darkness denotes the more dreadful falses of those who are in the church; for such persons darken the light, and induce falses against truths, which the Gentiles cannot do. So in John: "In him was life, and the life was the light of men: and the light shineth in darkness; and the darkness comprehendeth it not," i. 4, 5; where darkness denotes the falses within the church. Falses without the church are also called darkness, but such as is capable of being illuminated; concerning which in Matthew: "The people which sat in darkness saw great light, and to them

which sat in the region and shadow of death, light is sprung up," iv. 16; darkness denoting the falses of ignorance, such as prevail with the Gentiles. In John: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil," iii. 19; light denoting truths, and darkness falses. Light stands also for the Lord, because all truth is from him; and darkness for the hells, because thence proceeds all the false. In the same evangelist: "Jesus said, I am the light of the world; he that followeth me shall not walk in darkness," viii. 12. Again: "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. —I am come a light into the world, that whosoever believeth on me should not abide in darkness," xii. 35, 46; light being put for the Lord, from whom is all good and truth; and darkness for falses, which are dispersed by the Lord alone. The falses of the last times, which are here called darkness, or of which is predicated a terror of great darkness, were represented and signified by the darkness over all the land, from the sixth hour to the ninth hour, at the Lord's crucifixion; and also that the sun was darkened at that time; whereby was represented and signified, that then there was no longer any love or faith, Matt. xxvii. 45; Mark xv. 33; Luke xxiii. 44, 45.

1840. Verse 13. *And he said unto Abram, In knowing do thou know that thy seed shall be a stranger in a land not theirs: and shall serve them, and they shall afflict them four hundred years.* "He said unto Abram," signifies perception: "In knowing do thou know," signifies what is certain: "thy seed shall be a stranger," signifies that charity and faith should be rare: "in a land not theirs," signifies where the church is, as if it was not theirs who are in charity and faith: "and shall serve them," signifies oppression: "and they shall afflict them," signifies their grievous temptations: "four hundred years," signifies duration and state.

1841. "He said unto Abram."—That it signifies perception, appears from what was said above at verse 9, and in other places, where the same words have the same signification.

1842. "In knowing do thou know."—That it signifies what is certain, appears without explication.

1843. "Thy seed shall be a stranger."—That this signifies that charity and faith would be rare, appears from the signification of a stranger, and from the signification of seed. A stranger

signifies what is not born in the land, and thus is not acknowledged as native, consequently what is regarded as foreign: but seed signifies charity and its faith, as was shown above, n. 255, 1025, and at verse 3 of this chapter. Because the term stranger is applied to that which is regarded as foreign, and that is foreign which is not in the land, or of the land, it follows, that it denotes what is rare; consequently, that charity, and the faith of charity, which is signified by seed, would be rare. It is treated concerning the time before the consummation, when the darkness is great, that is, falsities, that then the seed would be a stranger, or that charity and faith would be rare. That in the last times faith would be rare, was foretold by the Lord, where he is speaking of the consummation of the age, Matt. xxiv. 4 to the end; Mark xiii. 3 to the end; Luke xxi. 7 to the end: where every thing that is said implies, that in those times charity and faith would be rare, and at length that there would be none. The like is foretold by John in the Revelation, and also by the prophets in many places; not to mention the historical parts of the Word. But by the faith which would perish in the last times, nothing else is meant but charity, since no other faith is given but the faith of charity. Whoever has not charity, cannot have the smallest portion of faith. Charity is the very ground in which faith is implanted: it is its heart from which it is and lives: wherefore the ancients compared love and charity to the heart, and faith to the lungs, both of which are in the breast. The comparison is most just, since for any one to form to himself the life of faith without charity, is like forming bodily life from the lungs alone without the heart, the impossibility of which is obvious to every one. Hence all things of charity were spoken of as appertaining to the heart, and all things of faith without charity as appertaining to the mouth alone, or to the lungs by an influx of respiration into the speech. Hence the ancient forms of speech concerning goods and truths, that they ought to go forth from the heart.

1844. "In a land not theirs."—That these words signify, where the church is, as if it was not theirs who are in charity and faith, appears from the signification of land as denoting the church, concerning which, see n. 566, 662, 1066, 1067. At this day men predicate the church from the mere doctrinals of faith, and from these they distinguish the churches of the Lord, not caring of what life men are, even though they cherish intestine hatred, tear each other to pieces like wild beasts, rob and plun-

der each other of reputation, of honor, and wealth, and deny in heart whatever is sacred ; when nevertheless the church cannot possibly exist with such, but with those who love the Lord, and their neighbor as themselves, who have conscience, and who hold in aversion the hatreds above-mentioned. The latter, however, are, amongst the former, like strangers, being scoffed and persecuted by them to the utmost of their power, and being regarded as simple, vile and contemptible. This, then, is what is meant by these words, "Thy seed shall be a stranger in a land not theirs."

1845. "And shall serve them."—That it signifies oppression, appears from what has been already said.

1846. "And they shall afflict them."—That this signifies their grievous temptations, may appear from the signification of afflicting or affliction, as denoting persecution, and consequently temptation. This alone is signified by affliction in the Word of the Lord ; as in Isaiah : "I will refine thee, but not with silver, I will choose thee in the furnace of affliction," xlvi. 10 ; where affliction denotes temptation. In Moses : "Thou shalt remember all the way which Jehovah thy God led thee these forty years in the wilderness, to afflict thee and to tempt thee.—Who fed thee in the wilderness with manna, which thy fathers knew not, that he might afflict thee, and tempt thee, to do thee good at the last," Deut. viii. 2, 16 ; where to afflict plainly denotes to tempt. Again : "When the Egyptians evil intreated us, and afflicted us, and laid upon us hard service ; and when we cried to Jehovah the God of our fathers, and Jehovah heard our voice, and saw our affliction, and our labor, and our oppression," Deut. xxvi. 6, 7 : here the same things are described as in the verse before us, viz. that they served and were afflicted ; by which expressions are signified in like manner the temptations of the faithful ; as was signified also by their afflictions in the wilderness, by which likewise the Lord's temptations were represented ; as in Isaiah : "He is despised and rejected of men, a man of sorrows,—and we hid as it were our faces from him ; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows ; yet we did esteem him stricken, smitten of God, and afflicted," liii. 3, 4 ; by which words are signified the Lord's temptations : by bearing our griefs, and carrying our sorrows, is not understood that the faithful are to undergo no temptation, or that he took their sin upon himself, and thereby removed it, but that by temptation-combats and

victories he conquered the hells, and thus alone, even as to his Human Essence, endured the temptations incident to the faithful. Temptations are also by the Lord called afflictions; as in Mark: "They which are sown on stony ground; when they have heard the word,—have no root in themselves, and so endure but for a time; afterward, when affliction and persecution ariseth for the word's sake, immediately they are offended," iv. 16, 17; where affliction manifestly denotes temptation: to have no root in themselves is not to have charity, for in charity faith is rooted, and they who have not this root fall away in temptations. In John: "In the world ye have affliction: but be of good cheer: I have overcome the world," xvi. 33; where affliction denotes temptation. In Matthew: "Nation shall rise up against nation, and kingdom against kingdom.—All these things are the beginning of sorrows. Then shall they deliver you into affliction.—Then shall be great affliction, such as was not from the beginning of the world.—Immediately after the affliction of those days, the sun shall be darkened," xxiv. 7, 8, 9, 21, 29; speaking of the consummation of the age, or the last times of the church: affliction denotes temptations both external and internal; external are persecutions from the world, internal from the devil: that there would be no charity, is signified by nation rising up against nation, and kingdom against kingdom; and by the sun, that is, the Lord, love and charity, being darkened.

1847. That four hundred years signify duration and state, viz. of temptations, appears from the signification of four hundred, which number signifies the same as forty, viz. durations and states of temptations, concerning which see n. 730, 862: shorter and longer durations of temptations are described in the Word by the number forty. In the literal sense, these words have respect to the sojourning of the sons of Jacob in Egypt, which appears to have been four hundred and thirty years, Exod. xii. 40: although it was not so long from the coming of Jacob into Egypt, but from Abram's sojourning there, as was above observed. It is reckoned from this period, four hundred and thirty years, because this number implies temptations; which were represented by the bondage in Egypt, and afterwards by the afflictions of forty years in the wilderness.

1848. Verse 14. *And also the nation whom they shall serve will I judge; and afterwards shall they come out with great substance.* "Also the nation whom they shall serve," signifies

the wicked who oppress: "will I judge," signifies visitation and judgment: "afterwards shall they come out with great substance," signifies deliverance, and that they would be gifted with celestial and spiritual goods.

1849. "Also the nation whom they shall serve."—That it signifies the wicked who oppress, appears from the signification of nation, and of serving. A nation, in the genuine sense, signifies goods, or, what is the same, those who are good; for goods, when spoken of in the abstract, still appertain to a subject, which is man, spirit, or angel. But a nation, in an opposite sense, signifies evils, or, what is the same, those who are evil, concerning which see n. 1159, 1258, 1259, 1260. To serve, or servitude, signifies oppression, as in the preceding verse.

1850. "Will I judge."—That this signifies visitation and judgment, may appear without explication. By judging, or judgment, is not signified any last judgment, according to the common opinion, when heaven and earth are to be destroyed, and a new heaven and a new earth to be created, concerning which in the prophets and in the Revelation, and when, consequently, all things are to perish. This opinion has prevailed so widely, that it has possessed even the best informed minds, insomuch that they believe that the dead are not to rise again until that time; wherefore because this time was predicted, and still, after a lapse of so many ages, it has not arrived, nor is seen to be at hand, the careless confirm themselves in their security, that there will be no such thing, thus that they shall not rise again. But it is to be known, that by the prediction of the last judgment, or of the destruction of heaven and earth, no such thing is meant: according to the literal sense it is so, but not according to the internal sense. According to the internal sense, by the last judgment is meant the last time of the church; by the heaven and earth which are to perish, is meant the church, as to its internal and external worship; for the church ceases to be such when there is no charity. The last judgment of the Most Ancient Church took place when all charity and faith ceased, and when there was no perception; which came to pass immediately before the flood: the flood itself, which has been treated of above, was the last judgment of that church, when heaven and earth, that is, the church, perished, and a new heaven and a new earth, that is, a new church, were created. This is called the Ancient Church; which also has been treated of. This church likewise had its last time,

viz. when all charity grew cold, and all faith was darkened ; which was about the time of Eber ; this time was the last judgment of that church, which was the heaven and earth that perished. The new heaven and new earth that succeeded was the Hebrew church. This also had its last time, or last judgment, when it became idolatrous ; wherefore a new church was raised up, which was accomplished amongst the posterity of Jacob. This is called the Jewish church, and was one which was only a church representative of charity and faith : in that church, or amongst the posterity of Jacob, there was no charity and faith, consequently there was not any church, but only the representative of a church : the reason was, that there could not be given at that time an immediate communication of the Lord's kingdom in the heavens with any true church on earth, wherefore a mediate communication was effected by representatives. The last time, or last judgment, of this church, so called, was when the Lord came into the world ; for then representatives ceased, viz. sacrifices and similar rites : and that they might cease, the Jews were cast out of the land of Canaan. After this a new heaven and a new earth, that is, a new church, were created, which may be called the primitive church, established by the Lord, and afterwards successively confirmed, which at first was in charity and faith. The destruction of this church is foretold by the Lord in the Evangelists, and by John in the Revelation, and is what is called the last judgment ; not that heaven and earth are now to perish, but that a new church will be raised up in some region of the earth, though the former still continues in its external worship, as the Jews do in theirs, in whose worship it is well known there is nothing of charity and faith, that is, nothing of a church. Thus far concerning the last judgment in general. In particular, it is the last judgment to every one immediately on his death ; for he then passes into the other life, in which, on his coming again into the life which he had in the body, he is judged either to death, or to life. There is also a last judgment in singular. Thus, with the man who is judged to death, all and single things condemn him, for there is nothing in his thought and will, however minute, which does not resemble his last judgment, and draw him to death ; so also with the man who is judged to life, all and single things of his thought and will have an image of his last judgment, and convey him to life : for as man is in general, such he is in the singulars of his thought and affection. These are the things signified by the last judgment.

1851. "And afterwards shall they come out with great substance."—That these words signify deliverance, and that they would be gifted with celestial and spiritual goods, appears from the signification of coming out, as denoting to be delivered, and from the signification of substance, as denoting celestial and spiritual good; for this is the substance of those who suffer persecutions, and undergo temptations, oppressions, afflictions, or servitude, treated of in this and the preceding verse. These goods were also represented and signified by the substance of the sons of Jacob when they went forth out of Egypt, *Exod.* xi. 2; xii. 36; and also by their substance in the land of Canaan when the nations were driven out; and in all passages of the prophets which speak of spoils taken from their enemies, with which they should be enriched.

1852. Verse 15. *And thou shalt come to thy fathers in peace; thou shalt be buried in a good old age.* "Thou shalt come to thy fathers in peace," signifies that nothing of goods and truths shall suffer hurt: "thou shalt be buried in a good old age," signifies the enjoyment of all goods by those who are the Lord's.

1853. "Thou shalt come to thy fathers in peace."—That it signifies that nothing of goods and truths shall suffer hurt, may appear from the signification of fathers, and of coming to one's fathers; and also, of peace. Fathers, in the internal sense, signify here the same as daughters and sons jointly; and that daughters signify goods, and sons truths, has been shown above, n. 489, 490, 491, 533, 1147. To come to one's fathers is to pass from the life of the body into the life of the spirit, or from the world into the other life; in peace signifies that he shall lose nothing, consequently, that he shall suffer no hurt: for he who passes into the other life loses nothing of those things which are of man, but retains and carries with him every thing, even to the most minute particular, except the body, which impeded the interior exercise of his faculties. That nothing of death, or passage to his fathers by death, is here signified, will appear from what follows.

1854. "Thou shalt be buried in a good old age."—That it signifies the enjoyment of all goods by those who are the Lord's, appears from this, that they who die, and are buried, do not die, but pass from an obscure life into a clear one; for the death of the body is only the continuation, and also the perfection, of the life; and then, they who are the Lord's first come into the

enjoyment of all goods, which enjoyment is signified by a good old age. Mention is frequently made of persons dying, being buried, and gathered to their fathers ; but these phrases do not signify in the internal sense what they do in the sense of the letter. In the internal sense they relate to the life after death, and to such things as are eternal, but in the sense of the letter they relate to the life in the world, and to such things as are temporal : consequently, they who are in the internal sense, as the angels, when such phrases occur, do not abide in things appertaining to death and burial, but in things respecting the continuation of life ; for they consider death as nothing but the putting off of those things which appertain to gross nature and to time, and as a continuation of real life ; nay, they are ignorant of death, and think nothing about it. The case is similar in regard to the ages of man ; as when here mention is made of a good old age, the angels have no perception of old age, nay, they are ignorant what old age is, for they are continually advancing to a life of youth : such life, and consequently its celestial and spiritual things, are what are meant when old age, and similar expressions, occur in the Word.

1855. Verse 16. *And in the fourth generation they shall return hither, because the iniquity of the Amorites is not yet consummated.* “ In the fourth generation they shall return hither,” signifies the time and state of restitution ; “ because the iniquity of the Amorites is not yet consummated,” signifies the last time, when there is no longer any good.

1856. “ In the fourth generation they shall return hither.”—That it signifies the time and state of restitution, appears from the signification of the fourth generation. The fourth generation signifies the same as forty and four hundred, viz., the duration and state of temptation, concerning which see above, at verse 13 : it is a sort of diminutive thence derived : and whether a number be greater or less, provided it is of the same class, it implies the same thing, as has been stated above. That the fourth generation does not signify any generation from Abram, or from Isaac, or from Jacob, appears from the historicals of the Word ; for there were several more generations, and these different from their fathers, when they returned. The fourth generation is mentioned in like manner in other places ; but it never signifies, in the internal sense, a generation. Here then it denotes the time and state of restitution, because it denotes an end of those

things which are signified by forty, or four hundred, see n. 862, 1847.

1857. "Because the iniquity of the Amorites is not yet consummated."—That this signifies the last time, when there is no longer any good, appears from the signification of the Amorite; and also from the signification of consummation. By the Amorite, in the Word, is signified evil in general, by reason that the land of Canaan is called the land of the Amorites; as appears in Ezek. xvi. 3, 4; and in Amos ii. 9, 10; wherefore, by the Amorites are here signified all the nations of the land of Canaan, by which are signified evils and falses in particular, as has been stated above: hence by the Amorite are signified all evils in general. By the consummation is signified the last time, when there is no longer any good. But what is meant, in the internal sense, by this, that "The iniquity of the Amorites is not yet consummated," is an arcanum. It so is with the wicked in the other life, that they are not punished till their evils have arrived at their utmost; and this both in general and in particular. For such is the equilibrium in the other life, that evil punishes itself, or that the wicked run into the punishment of their evil; but only when their evil is arrived at its utmost. Every evil has its limit, though it is different in each individual: this limit it is not allowed them to pass; and when a wicked person does pass it, he plunges himself into punishment. This is the case in every particular: in like manner, in general, the wicked plunge themselves into hell, not instantaneously, but successively. This circumstance originates in a universal law of the order instituted by the Lord, that the Lord never casts any one into hell, but the evil itself, or the evil person, casts himself down; which he does successively, until the evil is consummated, and there no longer appears any thing of good. So long as there remains any thing of good, he is raised out of hell, but when there is left nothing but evil, he is thrust down into hell: the one must first be separated from the other, because they are mutually opposite; and it is not allowed to hang suspended upon both. This is what is meant by the iniquity of the Amorites being consummated. But the case is otherwise with the good; they are continually elevated by the Lord towards heaven, and evil is successively wiped away. The case is similar in respect to the state of the church: visitation does not come until evil is consummated, that is, when there is no longer any good of charity and truth of faith. Concerning this con-

summation much is said in the prophets ; as in Isaiah : “ I have heard from the Lord Jehovih of hosts a consummation and decision upon the whole earth,” xxviii. 22. In Jeremiah : “ Thou that dwellest upon many waters, abundant in treasures, thine end is come, the measure of thy gain,” li. 13. And in Daniel : “ Seventy weeks are determined upon thy people, and upon the city of thy holiness, to consummate transgression, and to seal up sins, and to expiate iniquity, and to bring in the righteousness of ages, and to seal up the vision and the prophet, and to anoint the holy of holies.” “ Upon the bird of abominations shall be desolation, even until the consummation and decision it shall be poured out upon the devastation,” ix. 24, 27. The consummation is also foretold by the Lord himself, in these words, in Luke : “ They shall fall by the edge of the sword, and shall be led away captive into all nations ; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled,” xxi. 24 : to fall by the edge of the sword signifies by falses, for a sword in the Word denotes the punishment of the false ; Jerusalem signifies the kingdom and church of the Lord, n. 402 ; nations denote evils, n. 1260 : consequently the words together signify, that the consummation would come to pass, when the church was possessed by evils and falses, and was thus self-destroyed.

1858. Verse 17. *And it came to pass that the sun went down, and it was thick darkness ; and, behold, a furnace of smoke, and a torch of fire, which passed between the pieces.* “ And it came to pass that the sun went down,” signifies the last time, when the consummation had arrived : “ and it was thick darkness,” signifies, when there was hatred instead of charity : “ and, behold, a furnace of smoke,” signifies, the most dense falsities : “ and a torch of fire,” signifies the heat of evil lusts : “ which passed between the pieces,” signifies, that it divided those who were of the church from the Lord.

1859. “ And it came to pass that the sun went down.”—That this signifies the last time, when the consummation had arrived, appears from what was said above, at verse 12, concerning the going down of the sun, and its signification, as denoting the last time of the church.

1860. “ And it was thick darkness.”—That these words signify, when there was hatred instead of charity, appears from the signification of thick darkness. In the Word, darkness sig-

nifies falses, but thick darkness* signifies evils; of which we shall speak presently. It is darkness when the false is in the place of truth, and it is thick darkness when evil is in the place of good, or, what is the same, when hatred is in the place of charity. When there is hatred instead of charity, the thick darkness does so prevail, that man is altogether ignorant what evil is, and still more so that in the other life it is evil which plunges him into hell. They who are in hatred, perceive in it a kind of delight, and as it were a kind of vital, in consequence of which they scarce know otherwise than that hatred is good; for whatever favors a man's pleasure and lusts, seems to him good, because it favors his love, insomuch that when he is told it is infernal he can scarce believe it; much less can he believe, when he is told that such delightful and vital are changed, in the other life, into what is fetid, excrementitious, and cadaverous; still less does he believe that he himself will become a devil and a horrid image of hell; for hell consists solely of hatreds and of such diabolical forms. Yet every one may know this, who is capable of exercising his thinking faculty; for if he were to describe or represent, or if he were able in any way to form a picture of, hatred, he would do it no otherwise than by diabolical forms, such as they who are in hatred become after death: yet, what is wonderful, persons of this character can still say that in the other life they shall come into heaven; and some merely in consequence of saying that they have faith; when yet in heaven there are none but forms of charity, the quality of which may be seen described from experience, n. 553. Let such, however, think with themselves, how is it possible for those two forms, of hatred and of charity, to agree together in one place. That darkness signifies the false, and thick darkness evil, may appear from these passages in the Word: in Isaiah: "Behold, darkness shall cover the earth, and gross darkness the people," lx. 2. In Joel: "Let all the inhabitants of the land tremble; for the day of Jehovah cometh:—a day of darkness, and of gross darkness," ii. 1, 2. In Zephaniah: "That day is a day of wrath,—a day of wasteness and desolation, a day of darkness and of thick darkness," i. 15. And in Amos: "Shall not the day of

* We have no words in our language to mark accurately the distinction frequently referred to by our author between the Latin *tenebræ*, and *caligo*, as the translation of words similarly distinguished in the Hebrew: suffice it therefore to render *tenebræ* simply darkness, and *caligo* thick darkness.

Jehovah be darkness and not light, even thick darkness, and no brightness in it," v. 20 : where the day of Jehovah denotes the last time of the church, which is the subject here treated of : darkness denotes falses, and gross or thick darkness evils ; wherefore mention is made of both. Without such a diversity of signification it would be a repetition of one thing, or a vain exaggeration. But the Word in the original tongue, by which thick darkness is expressed in this verse, implies both the false and evil, or the dense false whence comes evil, and also dense evil whence comes the false.

1861. " And, behold, a furnace of smoke."—That this signifies the most dense false, and that a torch of fire signifies the heat of lusts, appears from the signification of a furnace of smoke, as denoting the dense false, and from the signification of a torch of fire, as denoting the heat of lusts. Mention is made of a furnace of smoke, because a man, especially a man of the church, who possesses the knowledges of truth, and still does not acknowledge them, but denies them in his heart, and lives in principles contrary to the truth, appears in the spiritual world no otherwise than as a furnace of smoke, himself as the furnace, and the false arising from hatreds as smoke. Lusts, whence falses are derived, appear no otherwise than as torches or brands of fire from such a furnace ; as is also evident from representatives in the other life ; concerning which from experience, n. 814, 1528. It is the evil lusts of the various kinds of hatred, of revenge, of cruelty, and of adultery, particularly if they are mixed with deceit, which appear and become such. That by a furnace, smoke, and fire, such things are signified in the Word, may appear from the following passages : " Every one is a hypocrite, and an evil-doer, and every mouth speaketh folly.—For wickedness burneth as the fire ; it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of Jehovah of hosts is the land darkened, and the people shall be as the fuel of the fire ; no man shall spare his brother," Isaiah ix. 17, 18, 19 ; where fire denotes hatred, and the lifting up of smoke thence denotes falses of a like nature : hatred is described by no man's sparing his brother. When they who are in hatred are viewed by the angels, they appear exactly as here described. So in Joel : " I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon

into blood, before the great and terrible day of Jehovah come," ii. 30, 31; where fire denotes hatred, pillars of smoke falsities, the sun charity, the moon faith. In Isaiah: "The land thereof shall become burning pitch: it shall not be quenched night nor day; the smoke thereof shall go up for ever," xxxiv. 9, 10; burning pitch denotes direful lusts, smoke denotes falses. In Malachi: "Behold the day cometh that shall burn as a furnace; and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, it shall leave them neither root nor branch," iv. 1; where a burning furnace has a like signification; root denotes charity, branch truth, which shall not be left. In Hosea: "When Ephraim—offended in Baal:—they shall be as the chaff, that is driven with the whirlwind out of the floor, and as the smoke out of the chimney," xiii. 1, 3; where Ephraim denotes him who is intelligent, to whom it thus comes to pass. In Isaiah: "The strong shall be as tow, and his work as a spark, and they shall both burn together, and none shall quench them," i. 31; denoting those who are in self-love, or, what is the same, in hatred against the neighbor, and that they are thus burnt by their lusts. In the Revelation: "Babylon is become the habitation of demons." "They cried when they saw the smoke of her burning." "Her smoke rose up for ever and ever." xviii. 2, 18; xix. 3. Again: "He opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit," Rev. ix. 2. Again: "I saw the horses—and out of their mouths issued fire, and smoke, and brimstone: by these was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths," Rev. ix. 17, 18. Again: "If any man worship the beast, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone," Rev. xiv. 9, 10. Again: "The fourth angel poured out his vial on the sun, and power was given him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God," Rev. xvi. 8, 9. In like manner, that they were cast into "a lake of fire burning with brimstone," xix. 20; xx. 15; xxi. 8. In these passages fire denotes lusts, smoke falses, which would prevail in the last times. These things, such as they appear in the other life,

were seen by John, when his interior sight was opened ; and the like are also seen by spirits and souls after death. Hence it may appear evident what the infernal fire is, and that it is nothing else than hatred, revenge, and cruelty, or what is the same, self-love, which thus manifest themselves. Man, during his life in the body, if of such a quality, however different he may outwardly appear, yet, were he viewed near by the angels, would no otherwise appear in their eyes, viz., his hatreds would appear as torches of fire, and the furies thence as furnaces of smoke. Of this fire the Lord thus speaks in Matthew : “ Every tree that bringeth not forth good fruit is hewn down, and cast into the fire,” iii. 10 ; Luke iii. 9 : by good fruit is meant charity, of which whosoever deprives himself, cuts himself down, and casts himself into such fire. Again : “ The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity, and shall cast them into a furnace of fire,” Matt. xiii. 41, 42, 50 ; where the signification is the same. So again : “ The king shall say to those on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels,” Matt. xxv. 41 ; denoting the same thing. In like manner that it is said, that the wicked shall be cast into everlasting fire, or into hell-fire, and that their worm should not die, and the fire should not be quenched, Matt. xviii 8, 9 ; Mark ix. 43—49. So in Luke : “ Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame,” xvi. 24. They who are unacquainted with the arcana of the Lord’s kingdom, suppose that the Lord casts the wicked down into hell, or into such a fire, which is the fire of hatred, as just stated : but the case is altogether otherwise : it is the man himself, or the diabolical spirit himself, who casts himself down. But because it so appears, therefore in the Word it is so described according to the appearance, yea, according to the fallacies of the senses, especially to the Jews, who were unwilling to comprehend any thing but what was according to the senses, whatever might be the fallacies : wherefore the sense of the letter, particularly the prophetic, is full of such appearances ; as in Jeremiah : “ Thus saith Jehovah : Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor ; lest my fury go forth like fire, and burn that none can quench it, because of the evil of your doings,” xxi. 12 : to execute judgment is to declare the truth ; to de-

liver him that is spoiled out of the hand of the oppressor is to do the good of charity ; fire denotes the infernal punishment of those who do not do these things, that is, who live in the false of hatred : in the sense of the letter such fire and fury are attributed to Jehovah, but in the internal sense it is altogether contrary. In like manner in Joel, describing the day of Jehovah : “ A fire devoureth before him, and behind him a flame burneth,” ii. 3. In David : “ There went up a smoke out of his nostrils, and fire out of his mouth devoured : coals were kindled by it :—and darkness was under his feet,” Psalm xviii. 8, 9. In Moses : “ A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth, with her increase, and set on fire the foundations of the mountains,” Deut. xxxii. 22 ; where fire denotes hatreds, and smoke falses, appertaining to man ; which are attributed to Jehovah or the Lord for the reasons above-mentioned. It appears also to those in hell as if Jehovah or the Lord was the cause of these things, though it is quite the reverse, since it is they who cause such things to themselves, because they are in the fires of hatred. Hence it is evident, that unless the internal sense of the Word be known, man may easily fall into phantasies. The case was similar with respect to the smoke and fire which appeared to the people from Mount Sinai, when the law was promulgated ; for Jehovah or the Lord appears to every one according to the quality of each,—to the celestial angels as a sun, to the spiritual angels as a moon, to all the good as a light of various delight and pleasantness ; but to the wicked as a smoke, and as a consuming fire : and as the Jews, when the law was promulgated, had nothing of charity, but were governed by self-love and the love of the world, consequently by mere evils and falses, therefore he appeared to them as smoke and fire, when at the same instant he appeared to the angels as a sun, and as celestial light. That he appeared thus to the Jews by reason of their quality, appears in Moses : “ The glory of Jehovah abode upon Mount Sinai ;—and the sight of the glory of Jehovah was like a devouring fire on the top of the mountain before the eyes of the children of Israel,” Exod. xxiv. 16, 17. Again : “ Mount Sinai was altogether on a smoke, because Jehovah descended upon it in fire ; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly,” Exod. xix. 18. And in another place : “ Ye came near and stood under the mountain, when the mountain burned with fire unto the

midst of heaven, with darkness, clouds, and thick darkness: and Jehovah spake unto you out of the midst of the fire," Deut. iv. 11, 12. Again: "It came to pass when ye heard the voice out of the midst of the darkness, and the mountain was burning with fire, that ye came near unto me;—and ye said,—Why should we die? for this great fire will consume us; if we see the voice of Jehovah our God any more, then we shall die," Deut. v. 23, 24, 25. The case would be the same, if any other person, who lives in hatred and its defilements, should see the Lord: he would only be able to see him from hatred and its defilements, which, receiving the rays of good and truth from the Lord, would change them into such a fire, smoke, and darkness. From the same passages it also appears, what the smoke of a furnace, and what a torch of fire, signify, viz., the most dense false, and the most filthy evil, which in the last times will take possession of the church.

1862. "Which passed between the pieces."—That it signifies, that it divided those who were of the church from the Lord, may appear from what was said above, at verse 10, concerning the division of the animals in the midst, as signifying parallelism and correspondence as to things celestial, and that one part being placed opposite to another signified the church and the Lord, and that the intermediate space, or interstice, signified that which intercedes between the Lord and the church, or between the Lord and the man of the church, which is conscience, wherein goods and truths are implanted by charity. When hatreds succeed in the place of charity, and evils and falses in the place of goods and truths, there is no conscience of good and truth, but this intermediate space, or interstice, appears as if filled with a furnace of smoke, and with torches of fire, that is, with persuasions of the false, and with hatreds, which are what separate the Lord from the church. These are the things signified by its passing between the pieces; particularly the torch of fire, which is self-love, or, what is the same, the evil of hatred. This may also appear from Jeremiah, where nearly the same words occur: "I will give the men who have transgressed my covenant, who have not established the words of the covenant which they had made before me; the calf which they cut in twain, and passed between the parts thereof; the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, who passed between the parts of the calf; I will even give them into the hand of their enemies,

and into the hand of them that seek their life ; and their dead bodies shall be for meat unto the fowls of the heavens, and to the beasts of the earth," xxxiv. 18, 19, 20.

1863. Verse 18. *In that day Jehovah made a covenant with Abram, saying, To thy seed will I give this land, from the river of Egypt, even unto the great river, the river Euphrates.* "In that day Jehovah made a covenant with Abram," signifies, the conjunction of the Lord's interior man with the internal or Jehovah: "saying, To thy seed will I give this land," signifies, consolations after these temptations and horrors, because they who are in charity and in faith towards him should be made heirs: "from the river of Egypt to the great river, the river Euphrates," signifies, the extension of things spiritual and celestial; to the river of Egypt is the extension of things spiritual; to the river Euphrates is the extension of things celestial.

1864. "In that day Jehovah made a covenant with Abram." That it signifies the conjunction of the Lord's interior man with the internal, appears from the signification of a covenant, as denoting conjunction, concerning which above, n. 665, 666, 1023, 1038; and as it is here treated in the internal sense concerning the Lord, it signifies interior conjunction; for the Lord continually advanced more and more to conjunction and union with Jehovah his Father, until he became One, that is, until the Human Essence itself was also Jehovah, who was the very internal of the Lord. This was represented by the covenant which Jehovah made with Abram. It must be obvious to every one, that Jehovah never makes a covenant with man, for this would be contrary to what is divine, man being a vile and defiled thing, who of himself thinks and does nothing but evil, all the good which he does being from Jehovah; whence it may appear, that this covenant, as well as the other covenants made with the posterity of Abram, was nothing but a representative of the divine, and of the celestial things of the kingdom of God; and that the present was a representative of the conjunction of the Lord's Human Essence with his divine, that is, with Jehovah. That it was representative of the conjunction of the Lord's interior man with the internal, or Jehovah, appears from what was said above, viz. that the Lord, by temptation-combats and victories, conjoined and united himself more and more. It was shown above what the interior man is, viz. the middle, or intermediate man, between the internal and the external.

1865. "Saying, To thy seed will I give this land."—That

it signifies consolations after these temptations and horrors, because they who are in charity and in faith towards him should be made heirs, appears from the signification of seed, and from the signification of land. By the seed of Abram is signified love and faith thence, as was shown above, n. 255, 256, 1025; consequently, it signifies all those who are in charity and in faith in the Lord: but by the land of Canaan is signified the Lord's kingdom; wherefore to give the land to thy seed signifies, that the heavenly kingdom should be given as an inheritance to those, who, from charity, have faith in Him. That these things were a consolation to the Lord after his temptations and horrors, may appear without explication. For, after those hard circumstances before mentioned, viz. the driving away of evils and falses, which were signified by the fowls that descended upon the bodies, which Abram drove away, concerning which verse 11; whilst dense falsities still infused themselves, which excited horror, and which were signified by a terror of great darkness, which fell in sleep upon Abram, concerning which verse 12; notwithstanding which, mere falses and evils still possessed the human race, which were signified by a furnace of smoke, and a torch of fire, passing between the pieces, concerning which verse 17; he must needs be in straitness and sorrow; wherefore now consolation follows, such as above at verses 4 and 5, viz. that his seed should inherit the land; that is, that they who are in charity, and in faith in him, should become heirs of his kingdom. The salvation of mankind was alone consolation to him, for he was in divine and celestial love, and became, even as to his Human Essence, essential divine and celestial love, in which the love of all is alone regarded and kept at heart. That the divine love is of such a quality, may appear from the love of parents towards their children, which increases according to the degree in which it descends, that is, becomes greater in remote than in the nearest descendants. Nothing whatever is given without a cause and origin, therefore neither this love in mankind towards posterity successively increasing: the cause and origin of this can only be from the Lord, from whom flows all conjugal love and all love of parents towards their children; his love being such, that he loves all as a father does his sons, and desires to make all heirs, and provides an inheritance for those who shall be born, as well as for those who are born.

1866. "From the river of Egypt to the great river, the river Euphrates."—That this signifies the extension of things spiritual

and celestial,—to the river of Egypt signifying the extension of things spiritual, and to the river Euphrates the extension of things celestial,—appears from the signification of the river of Egypt, and from the signification of the great river, or Euphrates. That these rivers signify the extension of things spiritual and celestial, may appear from the signification of the land of Canaan, as denoting the Lord's kingdom in heaven and earth, in which there exist only things spiritual, which are of faith, and things celestial, which are of mutual love; wherefore nothing can be meant by the boundaries of the land of Canaan but the extension of these. For they who are in heaven are altogether ignorant what the land of Canaan is, what the river of Egypt, or what the great river Euphrates, nay, they are ignorant what are the boundaries of any land: but they know what the extension of things spiritual and celestial is, and what are the determinations and limits of their states; and in these they keep the mind, whilst such matters are read by man, the letter thus vanishing, and its historical sense, which served for an object to celestial ideas. That the river of Egypt signifies the extension of things spiritual, is from hence, because Egypt signifies scientifics, which, together with things rational and intellectual, are man's spiritual things, as was said above, n. 1443, and in other places; and that Egypt in the internal sense signifies scientifics, see n. 1164, 1165, 1186, 1462. That the river Euphrates signifies the extension of things celestial, may appear from the countries which that river bounds and separates from the land of Canaan, and by which are likewise signified the scientifics and knowledges of things celestial: but here, because it is called a river, and a great river, nothing is signified thereby but things celestial, and the knowledges thereof: for of those a great river, and greatness, are predicated.

1867. Verses 19, 20, 21. *The Kenite, and the Kenizzite, and the Kadmonite; and the Hittite, and the Perizzite, and the Rephaim; and the Amorite, and the Canaanite, and the Gergashite, and the Jebusite.* “The Kenite, and the Kenizzite, and the Kadmonite,” signify falses which are to be expelled from the kingdom of the Lord: “The Hittite, and the Perizzite, and the Rephaim,” signify persuasions of the false: “The Amorite, and the Canaanite,” signify evils: “The Gergashite, and the Jebusite,” signify falses from evils.

1868. That these things are signified by those nations, it would be tedious to prove now from the Word; and it is not necessary

here, because they are only mentioned by name: some of them have been treated of above; as the Rephaim, who signify persuasions of the false, concerning whom see n. 567, 581, 1673; and the Amorite, denoting evils, n. 1680; and the Canaanite, denoting evils, at verse 16 above; and the Perizzite, denoting falses, n. 1574. What the other nations signify in particular, will be shown, by the divine mercy of the Lord, as they occur in what follows. In regard to the nations which are to be expelled from the Lord's kingdom, the case is this: In the other life, wicked and diabolical spirits desire nothing more than to get admission secretly into the world of spirits, and infest the good spirits; but as often as they do so they are cast out. In like manner with every man who is regenerated; the falses and evils which possessed him are subdued and dissipated, and, in the place thereof, goods and truths which are of the Lord's kingdom are implanted. These things were represented by the nations, which were expelled from the land of Canaan by the sons of Jacob; and also by the Jews themselves, who were afterwards expelled thence. The case was similar with several nations of old, by whom like things were represented; as the Horites, who were expelled from Mount Seir by the descendants of Esau, concerning whom see Deut. ii. 11, 22; and the Avim, who were expelled by the Caphtorites, concerning whom see Deut. ii. 23; and the Enim, or Rephaim, who were expelled by the Moabites, concerning whom see Deut. ii. 9, 10, 11; and likewise the Zamzummim, who were expelled by the Ammonites, concerning whom see Deut. ii. 19, 20, 21; not to mention several other nations spoken of by the prophets.

CONTINUATION CONCERNING THE SACRED SCRIPTURE OR WORD.

1869. How many things are contained in a single expression of the Word, was shown me by this, that the ideas of thought are open. Wonderful as it is, this may be effected in another life so vividly, that the ideas themselves appear visible in form, and thus as pictured images. There were opened the ideas of one who, during his abode in the world, had lived in charity, or mutual love, and had been delighted with the Word; there then appeared innumerable beautiful things, with their affecting delights and joys; and it was declared, that the things which thus appear visible, are capable of being opened again as to things more

interior, and as they are opened, things still more beautiful and delightful would be exhibited to view, with their felicities. All angelic ideas are of this nature, being opened from the Lord himself. To spirits who wondered that the ideas of thought could be thus opened in the other life, this was illustrated by the vision of the eye, the rays of which vision are so dull and obscure, that the smaller objects of nature, in which innumerable things are contained, merely appear as somewhat opaque, dark, and shapeless, when yet, viewed through a microscope, they exhibit to view interior things connected in a beautiful series, and flowing in a delightful order; and these things, in like manner, may be still further opened when viewed through a more powerful microscope. Hence may appear how it is with internal vision, the rays of which are no other than ideas, viz., that the ideas in themselves are so dense, that scarce any thing denser can exist in that sphere; although man supposes otherwise. But concerning ideas, by the divine mercy of the Lord, more will be said elsewhere.

1870. The case is similar with the Word of the Lord. All the particular expressions occurring in it form their respective ideas, for the expression is nothing else but an idea thus formed, in order that the sense may be rendered perceptible; and in the ideas are contained things so innumerable, which cannot come to the perception of man, but only to that of angels, as to exceed all belief. When these ideas are opened by the Lord, more interior forms are presented to the perception by joys and felicities, and to the sight by representative and paradisiacal scenes; the former from the celestial and spiritual things of the Lord's love and mercy, the latter from the rays of light thence. It was shown me by wonderful experience, that the Word is inspired, not only as to all the particular expressions, but also as to all the particular letters which compose every expression, and thus, as is also declared, as to the smallest iota; for in every iota there is a something of the affection and life common to the general expression, which are thus correspondently insinuated into the minutest particulars. But these things cannot be explained to the understanding without a previous knowledge of other things.

1871. It is not possible to describe in what manner the Word of the Lord appears before the angels; but some idea of it may be conceived by those who have seen optical cylinders in the museums of the curious, in which are represented beautiful images from objects placed around them rudely projected; for although these objects appear destitute of form, series, or order, like confused projections, still, when they are concentrated towards the cylinder, they represent there a handsome picture. This is the case with the Word of the Lord, particularly with the prophetic Word of the Old Testament. In the literal sense, scarce any thing appears but a something without order; nevertheless, when it is read by

man, particularly by a little boy or girl, it becomes by degrees, as it ascends, more beautiful and delightful, and at length is presented before the Lord as the image of a man, in and by which heaven is represented in its complex, not such as it is, but such as the Lord wills it to be, viz., as a likeness of himself.

1872. There appeared to me a young girl, beautiful, and of a fair countenance, advancing hastily towards the right, upwards, and gently accelerating her pace ; she seemed in the first flower of her age, not an infant, nor yet adult ; elegantly arrayed in a black shining garment : thus she proceeded, with speed and cheerfulness, from light to light. It was told, that such are the interior things of the Word when they first ascend ; the black garment being the Word in the letter. Afterwards a young girl flew to the right cheek, but was perceivable only to the interior sight ; it was told, that such are the things of the internal sense of the Word, which do not come to the comprehension.

1873. Some spirits were discoursing concerning the internal sense of the Word ; and in order that the nature of it might be exhibited to the understanding, they took the fruit of faith, and what it is, as an instance for illustration. It was said, that good works are the fruit of faith in the external or literal sense ; but that those good works are inanimate unless they proceed from charity, and that, consequently, the fruit of faith, in the next interior sense, is charity ; but as charity, or neighborly love, ought to proceed from love to the Lord, this is the fruit of faith in the internal sense ; and as all love is from the Lord, therefore the Lord himself is the real fruit of faith. For thus charity is in good works, love to the Lord is in charity, and in this love is the Lord himself.

1874. I have conversed with good spirits, that many things in the Word, and more than any one could believe, are spoken according to appearances, and according to the fallacies of the senses ; as that Jehovah is in wrath, anger, and fury, against the wicked, that he rejoices to destroy them and blot them out, yea, that he slays them. But these modes of speaking were used, that persuasions and lusts might not be broken, but might be bent : for to speak otherwise than man conceives, which is from appearances, fallacies, and persuasions, would have been to sow seed in the water, and to speak what would instantly be rejected. Nevertheless, those things may serve as common vessels for the containing of things spiritual and celestial, since it may be insinuated into them, that all things are from the Lord ; afterwards, that the Lord permits, but that all evil is from diabolical spirits ; next, that the Lord provides and disposes, that evils may be turned into goods ; lastly, that nothing but good is from the Lord. Thus the sense of the letter perishes as it ascends, and becomes spiritual, afterwards celestial, and lastly divine.

1875. It was given me to perceive angelic ideas in the Lord's prayer, about these words, "Lead us not into temptation, but deliver us from evil." By the good spirits who were near, the temptation and evil was rejected, by a kind of idea perceptible in me; and this even till nothing but the purely angelic, viz. good, without any idea of temptation and evil, remained, the literal sense thus altogether perishing. Concerning this good, in the first degree of rejection, were formed innumerable ideas; as, how good comes from man's affliction, and yet affliction is from man and his evil, which has its punishment inherent in it. To this was adjoined a species of indignation that any should suppose that temptation and the evil of it can have any other origin, and that evil should be connected in their thoughts with the Lord. These ideas were purified as they ascended higher; and the degrees of ascent were represented by the rejections, concerning which see also n. 1393; which were effected with a velocity and in a manner inexpressible, until they passed into the shade of my thought. They were then in heaven, where are ineffable angelic ideas solely concerning the good of the Lord.

1876. The names of men, of kingdoms, and of cities, which occur in the Word, in like manner as the expressions of human speech, perish at the first beginning of the ascent, for they are earthly, corporeal, and material, which are successively put off by souls that come into the other life, and altogether by those that come into heaven. The angels do not retain the least idea of any person mentioned in the Word, nor, consequently, of his name. What Abram is, what Isaac, and Jacob, they no longer know, forming to themselves an idea from those things which, in the Word, are represented and signified by them. Names and vocal expressions are like earthly coverings, or scales, which fall off when they enter into heaven. Hence it may appear, that by names, in the Word, are, signified nothing else than things; concerning which I have frequently discoursed with the angels, and have been fully instructed by them as to the truth. The speech of spirits among themselves is not a speech of words, but of ideas, such as are those of human thought independent of words; wherefore it is the universal of all languages: but when they speak with man, their speech falls into the words of man's language, as was stated above, n. 1635, 1637, 1639. In discoursing on this subject with spirits, it was given me to tell them, that whilst they are conversing amongst themselves, they are not able to utter a single word of human language, still less any name. Some of them, being surprised at this, retired and attempted it; but returning, said, that they were not able to pronounce, because those words are so grossly material as to be beneath their sphere, being formed of aerial sound articulated by corporeal organs, or else by an influx into those organs through an internal way leading to the organ of

hearing. Hence also it may plainly appear, that no vocal expression which occurs in the Word can pass to spirits, much less to angelic spirits, whose speech is still more universal, concerning which, see n. 1642; least of all to angels, with whom there remains nothing of the first ideas of spirits, but in the place of them spiritual truths and celestial goods which are varied in an ineffable manner by the smallest forms, continued and connected, in a unanimous series, with the originating forms of representatives that are most agreeable and beautiful from the happiness of mutual love, and most happy from those amenities and beauties, because inspired with the life of the Lord.

1877. The souls, or spirits, that are in the world of spirits, especially the wicked, retain at first those things which they had in the life of the body, viz., things terrestrial, corporeal, and worldly, and together with them the principles which they had imbibed. Amongst such are those who are unwilling to hear any thing concerning the internal sense of the Word, but only concerning the literal sense, so as even to believe that the twelve apostles are literally to sit upon twelve thrones and judge the twelve tribes of Israel; in like manner, that none can enter into heaven but the poor and miserable, and such as have suffered persecutions; when nevertheless there are in heaven those both rich and powerful, who had lived in charity and in faith in the Lord. I have seen such spirits (by reason of their claiming heaven to themselves for their merits) running hither and thither, and wheresoever they come, scoffing at the things appertaining to the internal sense of the Word, because contrary to their persuasions and lusts, from which they think to merit heaven, and to be preferred above all others. But they are compared to those corrupt and noxious matters, which flow into the blood, and pervade the veins and arteries, to the defiling of the whole mass of blood.

1878. There are some also, who, in the life of the body, had despised the Word; and some who by a ludicrous application, had abused the things contained in the Word; some, too, who had imagined the Word to be of no consequence, but to keep the vulgar in a kind of bondage; some who had blasphemed the Word, and some who had profaned it. The lot of these in the other life is miserable, of every one according to the quality and degree of his contempt, derision, blasphemy, and profanation. For, as was said, the Word is so holy in the heavens, that it is as it were heaven to those that dwell there; wherefore, as in the other life there is a communion of the thoughts of all, it is not possible for such spirits to be in company with the angels, but they are separated.

1879. Once, whilst I was in bed, it was told me that some evil spirits were conspiring against me with intent to suffocate me; but as I was safe and secure under the Lord's keeping, I made light of their threats, and went to sleep. Waking, however, in the

middle of the night, I was made sensible that I did not respire from myself, but from heaven ; for there was nothing of my own respiration, as I manifestly perceived. It was then told me that there was a conspiracy at hand, and that it was formed by those who hold in aversion the interior things of the Word, that is, the essential truths of faith, for these are the interior things of the Word, and who do so because such things are contrary to their fallacies, persuasions, and lusts, which the sense of the letter might favor and patronize. Afterwards the chiefs of the conspiracy, when they found that their attempt was defeated, endeavored to enter into the viscera of my body, and to penetrate even to the heart, to which they were also admitted. This was all the while sensibly perceived by me ; for whosoever has the interiors of his spirit open, receives also at the same time a sensitive perception of such things. But I was then let into a certain celestial state, which was, that I did not attempt in the least to repel those intruders, much less to avenge the injury. They then said, that there was peace : but presently they were deprived as it were of rationality, breathing revenge, and attempting to accomplish their purposes ; but in vain. Afterwards they were dissipated of themselves.

1880. Moreover, as to what pertains in general to spirits and angels, all of whom are the souls of men living after the death of the body, they have much more exquisite senses than men, viz., sight, hearing, smell, and touch, but not taste. Spirits however are not able, and angels still less, by their sight, that is, by the sight of the spirit, to see any objects in the world ; for the light of the world, or that of the sun, is to them as thick darkness. So man, by his sight, that is, by the sight of the body, is not able to see any objects of the other life ; for the light of heaven, or the heavenly light of the Lord, is to him as thick darkness. Still, however, spirits and angels, when it pleases the Lord, can see the objects of the world through the eyes of men ; but this is only granted by the Lord, when he gives to man to discourse with spirits and angels, and to be in company with them. It has thus been granted them to see through my eyes the objects of this world, and to see them as distinctly as myself, and also to hear men discoursing with me. It has several times happened, that some have seen through me, to their great amazement, the friends whom they knew when in the life of the body, as present as formerly. Some have seen their husbands and children, and have desired that I would tell them that they were present, and saw them, and that I would tell them concerning their state in the other life. This, however, I was forbidden to do, and for this, among other reasons ; because they would have said that I was insane, or would have thought that it was the invention of a de-

lirious imagination : for I was well aware, that although with their lips they allowed it, yet they did not in heart believe in the existence of spirits, and the resurrection of the dead. When my interior sight was first opened, and spirits and angels saw, through my eyes, the world and the objects contained in it, they were so astonished, that they called it a miracle of miracles, and were affected with a new joy, that a communication was thus given of earth with heaven, and of heaven with earth : this delight, however, only lasted for a few months : the thing afterwards grew familiar to them, and now occasions no surprise. I have been informed, that, with other men, spirits and angels do not see the least of any thing in this world, but only perceive the thoughts and affections of those with whom they are. Hence it may appear, that man was so created, that, during his life on earth amongst men, he might at the same time also live in heaven amongst angels, and vice versa, so that heaven and earth might be together, and might form a one, men knowing what is in heaven, and angels what is in the world ; and that when men departed this life, they might pass thus from the Lord's kingdom on earth into the Lord's kingdom in the heavens, not as into another, but into the same, in which they were during their life in the body. But as man became so corporeal, he closed heaven to himself.

1881. Spirits are very indignant, yea, they are angry, when they are told that men do not believe that they can see, and hear, and feel by the touch. They say, that men ought to know, that without sense there is no life, and that the more exquisite the sense is, so much the more excellent is the life ; also, that the objects which are received by sense are proportioned in excellence to the excellence of the sense itself ; and that the representatives which are from the Lord are things real, for thence are all things in nature and in the world, see n. 1632 ; in short, that their senses are much better and more excellent than those of men ; such are the terms in which they express their indignation.

1882. There are two kinds of visions, differing from those which are ordinarily experienced, and which I was let into only that I might know the nature of them, and what is meant by its being said in the Word, that they were taken out of the body, and that they were carried by the spirit into another place.

1883. As to the first, viz. the being taken out of the body, the case is this : man is reduced into a certain state, which is mediate between sleeping and waking ; when he is in this state, he cannot know but that he is wholly awake, all his senses being as much awake as in the most perfect state of bodily wakefulness, not only those of sight and hearing, but, what is wonderful, that of touch also, which is then more exquisite than it is possible for it to be in bodily wakefulness. In this state also spirits and angels are

seen to the life, and are also heard, and, what is wonderful, are touched, scarce any thing of the body then intervening. This is the state described as being "taken out of the body," and in which they know not whether they are in the body or out of the body.* I have only been let into this state three or four times, just in order that I might know the nature of it, and that spirits and angels enjoy every sense, even touch, in a more perfect and exquisite degree than that of the body.

1884. As to the other kind, viz. the being carried by the spirit to another place, the nature of this also was shown me, by lively experience, but only twice or three times. I will merely relate the experience. Walking through the streets of a city, and through the country, and being at the same time in discourse with spirits, I was not aware but that I was equally awake, and seeing as at other times, consequently walking without mistaking my way. In the mean time I was in vision, seeing groves, rivers, palaces, houses, men, and other objects: but after walking thus for some hours, on a sudden I was in bodily vision, and observed that I was in another place. Being greatly amazed at this, I perceived that I had been in such a state as they were, of whom it is said, that they were carried by the spirit to another place.† It is so said, because, during the continuance of this state, there is no reflection on the length of the way, were it even many miles; nor on the lapse of time, were it many hours or days; nor is there any sense of fatigue: the person is also led through ways which he himself is ignorant of, until he comes to the place intended. This was done that I might know also that man may be led by the Lord without his knowing whence or whither.

1885. But these two species of visions are extraordinary, and were shown me only with this intent, that I might know the nature and quality of them. But the views of the spiritual world ordinarily vouchsafed me, are all such as, by the divine mercy of the Lord, are related in the FIRST PART of the present work, being annexed to the beginning and end of each chapter. These however, are not visions, but things seen in the most perfect state of bodily wakefulness, and now for several years.

* See 2 Cor. xiii. 3. *Ed.*

† See 1 Kings xviii. 12; 2 Kings ii. 16; Ezek. iii. 12, 14; Acts viii. 39. *Ed.*

PART THE SECOND.

PREFACE.*

IN the FIRST PART were explained fifteen chapters of Genesis, and their contents in the internal sense were stated: to each chapter also were adjoined relations of what, by the divine mercy of the Lord, it has been given me to see and hear in the world of spirits and in the heaven of angels. Here follows the SECOND PART, in which similar relations will be annexed to each chapter. To this sixteenth chapter concerning Visions and Dreams, including the prophetical ones related in the Word. I know that few will believe it possible for any one to see the things which exist in the other life, and thence to give an account of the state of souls after death; because few believe in a resurrection; and of the learned fewer than of the simple. They affirm indeed with the lips, that they shall rise again, because it is according to the doctrine of faith; but still they deny it in heart. Nay, some even openly avow, that if any one should rise from the dead, and they should see, and hear, and touch him, they would then believe. But if this were to take place, it must be done for each one, and after all, not a single person who in heart denies, would be thus persuaded, but a thousand objections would flow in, which would confirm him in his negative conclusion. Some profess to

* In the original Latin work, the Second Volume, called by the author the Second Part, by reason that it was published separately, after the First Part or Volume, and before the Third, begins here. Each chapter, also, of the Second Volume, was published, as a subordinate part, by itself; apparently at the suggestion of the bookseller, whose announcement of the publication may be seen in the Intellectual Repository, Second Series, Vol. iii. p. 537. Hence one of the chapters (the xviii.) has a separate preface. An English Translation of each chapter of the Second Part, evidently procured by the bookseller, and very ill executed, was published at the same time. In this volume, the relations of the author's experience in the spiritual world, and subjects connected with it, are given at the ends of the chapters only, and an introduction, treating of the nature of the Word in general, is prefixed to each chapter. Nearly the same plan is pursued through the remainder of the work. This Second Part was originally published in 1750.

believe that they shall rise again, but at the day of the last judgment; and the notion they have conceived of that day is, that then all things appertaining to the visible world are to be destroyed: but, because that day has been expected in vain for so many ages, they still have doubts. But what is understood in the Word by the last judgment, will be briefly shown, by the divine mercy of the Lord, at the end of chap. xvii. Hence it may appear what sort of persons there are at this day in the Christian world. The Sadducees, spoken of in Matt. xxii. 23, openly denied a resurrection: yet they did better than those at this day, who profess not to deny, because it is an article of faith, and yet deny in their hearts; so that their profession is contrary to their belief, and their belief to their profession. Lest, therefore, mankind should any longer confirm themselves in that false opinion, it has been granted me, by the divine mercy of the Lord, whilst I am in this world in the body, to be in the spirit in the other life (for man is a spirit clothed with body), and there to discourse with souls that have risen again not long after their decease, and, indeed, with almost all those whom I knew when they lived in the body, but who have since died; as, also, now for some years, to converse daily with spirits and angels, and to see there stupendous sights, such as never entered into the idea of any person; and this without the least fallacy. As many persons say, that they would believe, if any one should come to them from the other life, it will now be seen, whether they will be persuaded against the hardness of their hearts. This I can aver, that they who come into the other life from the Christian world, are the worst of all, hating their neighbor, hating the faith, and denying the Lord: for in the other life the heart speaks, not the lips. They are, besides, given to adultery more than the rest of mankind. And because heaven thus begins to be removed from those who are within the church, it is evident, as has also been given me to know of a certainty, that the last time is at hand.

Concerning the internal sense of the Word, what it is, and what is its quality, may be seen what was said and shown in the First Part, n. 1 to 5, 64, 65, 66, 167, 605, 920, 937, 1143, 1224, 1404, 1405, 1408, 1409, 1502, at the end, 1540, 1659, 1756, especially 1767 to 1777, and 1869 to 1879, 1783, 1807; and in this Part, n. 1886 to 1889, inclusive.

CHAPTER SIXTEENTH.

1886. THIS chapter treats concerning Hagar and Ishmael; but what is represented and signified by Hagar and Ishmael, in the internal sense, has heretofore been known to no one: nor could it be known, because the world, even the learned part of it, has here-

tofore imagined that the historicals of the Word are merely historicals, and infold nothing deeper. And although they have said that every iota is divinely inspired, still by this they meant no more, than that such historicals were made known by revelation, and that certain tenets may be deduced from them applicable to the doctrine of faith, and profitable to those who teach and to those who are taught; as also that, in consequence of being divinely inspired, the narratives have a divine force on men's minds, and are operative of good, above all other histories. But historicals considered in themselves, effect little towards man's amendment: nor any thing towards eternal life, for in the other life they are sunk in oblivion. Of what use then could it be, to know concerning Hagar a servant-maid, that she was given to Abram by Sarai? or to know the history of Ishmael, or even that of Abram? Nothing is necessary for souls, in order to their entering into heaven, and enjoying bliss, that is, eternal life, but what has relation to the Lord, and is from the Lord. These are the things to communicate which the Word was given: and these are the things which are contained in its interiors.

1887. Inspiration implies, that in all parts of the Word, even the most minute, as well historical, as others, are contained celestial things which are of love, or good, and spiritual things which are of faith, or truth; consequently, things divine. For what is inspired by the Lord, descends from him through the angelic heaven, and thus through the world of spirits, till it reaches man, before whom it presents itself such as the Word is in its letter; but it is altogether different in its first origin. In heaven there is not any worldly history, but the whole is representative of things divine, nor is any thing else there perceived; as may also be known from this, that the things which are there, are unspeakable: wherefore, unless the historicals be representative of things divine, and be thus celestial, they cannot possibly be divinely inspired. What is the nature of the Word in the heavens, can be known only from the internal sense; for *the internal sense is the Word of the Lord in the heavens*.

1888. That the literal sense of the Word is representative of divine arcana, and that it is a receptacle, and thus a repository, of the celestial and spiritual things of the Lord, may be illustrated by two examples; the one, that by David is not understood David, but the Lord; the other, that names signify nothing but things; consequently the case must be the same with the rest. Concerning David it is thus said in Ezekiel: "David my servant shall be king over them; and they all shall have one shepherd:—they shall dwell in the land,—they and their children, and their children's children, for ever: and my servant David shall be their prince for ever," xxxvii. 24, 25. And in Hosea: "The children of Israel shall return, and seek Jehovah their God, and David their king,"

iii. 5. These words were written by those prophets after the time of David, and yet it is plainly declared, that he shall be their king and prince: whence it may be evident to every one, that by David, in the internal sense, is meant the Lord. So also in other passages, even in the historical books, where David is mentioned. That the names of kingdoms, of countries, of cities, and of men, signify things, may appear evident from the prophetic writings; let this example suffice from Isaiah: "Thus saith the Lord, Jehovah of hosts: O my people that dwellest in Zion, be not afraid of Ashur; he shall smite thee with a rod, and lift up his staff against thee, in the way of Egypt.—Jehovah of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Horeb; and as his rod was upon the sea, so shall he lift it up in the way of Egypt. He shall come against Aiath; he shall pass to Migron; at Michmash he shall command his arms: he shall pass over Mabarah; Gibeon is a lodging for us; Hormah shall tremble; Gibeon of Saul shall flee; thunder with thy voice, O daughter of Gallim; hearken, O Laish: O miserable Anathoth; Madmenah shall wander; the inhabitants of Gebim shall gather themselves together; as yet there is a day to continue in Nob; the mountain of the daughter of Zion shall shake her hand, the hill of Jerusalem; he shall cut off the thickets of the forest with iron; and Lebanon shall fall by a mighty one," x. 24, 26—34. Here there is little but mere names, from which there could result no sense, unless they all signified things; and if the mind should abide in those names, it could never acknowledge this to be the Word of the Lord. But who will believe that all those names, in the internal sense, contain arcana of heaven, and that by them are described the states of those, who, by reasonings from scientifics, endeavor to enter into the mysteries of faith, each name describing some particular of that state? and that those reasonings are overturned and dispersed by the celestial things of love, and the spiritual things of faith, from the Lord? That by Ashur, or Assyria, is signified reasoning or ratiocination, which is the subject here treated of, may appear plain from what has been shown above concerning Ashur, n. 119, 1186; and that by Egypt are signified scientifics, may also appear from what has been said above, n. 1134, 1165, 1462: which the reader may consult and examine, and then determine for himself whether it be not so. The case is the same in respect to all other names which occur in the Word; and likewise in respect to every particular expression.

1889. So is it, in this chapter, with the names of Abram, of Sarai, of Hagar, and of Ishmael; but what they all imply will appear from the general contents, and from the subsequent explanation of particulars. They are however such things as cannot easily be explained to the apprehension; for it is treated under

those names of the Lord's rational;* how it was conceived and born, and what was its quality before it was united with the internal of the Lord, which was Jehovah. The reason that these things cannot be easily explained to the apprehension, is because at this day it is not known what the internal man is, what the interior, and what the exterior. When mention is made of the rational, or the rational man, some idea is formed respecting it; but when it is said that the rational is intermediate between the internal and the external, few, if any, comprehend this. Nevertheless, since the subject here treated of, in the internal sense, is the rational man in the Lord, how it was conceived and born by an influx of the internal man into the external; and since these things are what the historicals concerning Abram, Hagar, and Ishmael involve; lest what is said in the following explication should seem altogether strange, be it known, that there appertains to every man an internal man, a rational man which is intermediate, and an external man; and that these are most distinct from each other; concerning which see what was said above, n. 978.

CHAPTER XVI.

1. AND Sarai, Abram's wife, bare him no child. And she had a handmaid, an Egyptian; and her name was Hagar.

2. And Sarai said unto Abram, Behold, now, JEHOVAH hath restrained me from bearing; go in, I pray thee, unto my handmaid; it may be that I shall be built up by her. And Abram hearkened to the voice of Sarai.

3. And Sarai Abram's wife took Hagar the Egyptian her handmaid, at the end of ten years from Abram's dwelling in the land of Canaan, and gave her to her husband Abram, to be to him for a woman.

4. And he went in unto Hagar, and she conceived. And she saw that she had conceived, and her mistress was vile in her eyes.

5. And Sarai said unto Abram, My wrong be upon thee! I have given my handmaid into thy bosom, and she hath seen that she hath conceived, and I am vile in her eyes: JEHOVAH judge between me and thee.

6. And Abram said unto Sarai, Behold, thy handmaid is in thy hand: do unto her what is good in thine eyes. And Sarai humbled her: and she fled from her face.

* In former editions the author's Latin, which is here literally rendered by *rational*, has been translated *rational principle*. The word *principle* is in this and other cases omitted, except where necessary to avoid ambiguity.

7. And the angel of Jehovah found her at the fountain of waters in the wilderness, at the fountain in the way to Shur.

8. And he said, Hagar, Sarai's handmaid, whence comest thou ? and whither dost thou go ! And she said, I flee from the face of Sarai my mistress.

9. And the angel of Jehovah said unto her, Return unto thy mistress, and humble thyself under her hands.

10. And the angel of Jehovah said unto her, In multiplying I will multiply thy seed, and it shall not be numbered for multitude.

11. And the angel of Jehovah said unto her, Behold, thou art with child, and thou shalt bear a son, and shalt call his name Ishmael ; because Jehovah hath hearkened to thine affliction.

12. And he shall be a wild-ass man, his hand shall be against all, and the hand of all against him ; and he shall dwell against the faces of all his brethren.

13. And she called the name of Jehovah that spake to her, Thou God seest me : for she said, Have I also here seen after Him that seeth me ?

14. Therefore she called the well, The well of Him that liveth and seeth me : behold, it is between Kadesh and Bared.

15. And Hagar bare Abram a son : and Abram called the name of his son whom Hagar bare, Ishmael.

16. And Abram was a son of eighty and six years, when Hagar bare Ishmael to Abram.

THE CONTENTS.

1890. The subject treated of in this chapter is the first rational with the Lord, and its conception by the influx of the internal man into the affection of sciences belonging to the external. The internal man is Abram : the affection of sciences belonging to the external is the Egyptian handmaid Hagar : the rational thence derived is Ishmael ; the nature of which is here described, and afterwards in chap. xxi., that it was expelled the house, after the Lord's Divine Rational, represented by Isaac, was born.

1891. That the Lord's first rational was conceived, according to order, by the influx or conjunction of the internal man with the life of the affection of sciences belonging to the external, verses 1, 2, 3. But as it was of the external man, its nature was such, that it despised intellectual truth, verse 4. Wherefore the Lord thought about subduing it, verses 5, 6, 7, 8, 9. And when subdued that it would become spiritual and celestial, verses 10, 11. Its quality is described, as to what it would be if not subdued, verse 12. The Lord's intuition from his interior man into the cause thereof, verses 13, 14. Thus the rational is described as to its quality ; also the Lord's state when it had birth, verses 15, 16.

THE INTERNAL SENSE.

1892. Verse 1. *AND Sarai, Abram's wife, bare him no child. And she had a handmaid, an Egyptian; and her name was Hagar.* "Sarai, Abram's wife, bare him no child," signifies, that as yet there was no rational man; Sarai is truth adjoined to good; Abram is the Lord's internal man, which is Jehovah: "And she had a handmaid, an Egyptian," signifies, the affection of the sciences; "and her name was Hagar," signifies the life of the exterior or natural man.

1893. "Sarai, Abram's wife, bare him no child."—That it signifies that as yet there was no rational man, will appear from what follows, when we come to speak of Isaac. For, as was said, there appertain to every man an internal man, a rational man, which is intermediate, and an external man, which is properly called the natural man: these in the Lord were represented by Abraham, Isaac, and Jacob, the internal man by Abraham, the rational by Isaac, and the natural by Jacob. With the Lord, the internal man was Jehovah himself; for he was conceived of Jehovah, wherefore he so often called him his Father, and in the Word he is styled the Only-begotten of God, and the only Son of God. The rational man is not born with man, but only the faculty of becoming rational; as may appear to every one from this, that new-born infants are not endowed with any reason, but become rational in process of time by means of external and internal sensuous, as they are initiated into sciences and knowledges. Children appear indeed to have a rational, but it is still not rational, being only a sort of rudiment of it, as may be obvious from the fact, that reason belongs to the adult and aged. The subject treated of in this chapter is the rational man with the Lord: The Divine Rational itself is represented by Isaac; but the first rational before it was made Divine, by Ishmael; wherefore, by its being here said, that Sarai, Abram's wife, bare him no child, is signified, that as yet there was no Divine Rational. The Lord, as has been stated above, was born as another man, and in respect to whatever he derived from his mother Mary, he was as another man: as, therefore, the rational is formed by scientifics and knowledges, which have admission by the external sensuous, or those of the external man, so the Lord's first rational was born as it is in

other men ; but as, by his own proper power, he made all human things which appertained to him Divine, so did he also his rational. His first rational is described in this chapter ; and also in chap. xxi. which treats of Hagar and Ishmael, from verse 4 to 21 ; where it is related that Ishmael was driven out, when Isaac grew up, by whom is represented the Divine Rational.

1894. That Sarai is truth adjoined to good, was said and shown above, n. 1468, and in other places ; as also, that Abram is the Lord's internal man, which is Jehovah. The reason that the Lord's internal man, which is Jehovah, is called a man, is, because no one is a man but Jehovah alone. For "man" signifies, in the genuine sense, that Esse from which man originates. The very Esse from which man originates is Divine, consequently, is celestial and spiritual ; without this Divine celestial and spiritual, there is nothing human in man, but only a sort of animal nature, such as the beasts have. It is from the Esse of Jehovah, or of the Lord, that every man is a man ; and it is hence also that he is called a man. The celestial which constitutes him a man, is that he should love the Lord, and love the neighbor : thus he is a man, because he is an image of the Lord, and because he has that celestial from the Lord ; otherwise he is a wild beast. That Jehovah, or the Lord, is the only man, and that men receive from him that they are called men, and that one is more a man than another, may be seen n. 49, 288, 477, 566. The same may further appear from this, that Jehovah, or the Lord, appeared to the patriarchs of the Most Ancient Church as a man ; as he did afterwards to Abraham, and likewise to the prophets ; wherefore also the Lord deigned, when there was no longer any man upon earth, or nothing celestial and spiritual remaining with man, to assume the human nature by being born as another man, and to make it Divine ; whereby also he is the Only Man. Moreover, the universal heaven presents before the Lord the image of a man, because it presents Him ; hence heaven is called the Grand Man, on this account especially, because the Lord is all in all therein.

1895. "And she had a handmaid, an Egyptian."—That this signifies the affection of sciences, appears from the signification of a handmaid, and from the signification of Egypt. Sarai, who was the mistress, represents and signifies truth adjoined to good, as has been stated above. Truth adjoined to good is intellectual truth in a genuine sense, but truth rational is beneath it, consequently inferior : this is born of sciences and know-

ledges vivified by an affection corresponding to them ; which affection, as belonging to the external man, ought to serve intellectual truth, which is in the inmost man, as a handmaid serves her mistress. The affection, therefore, is what is represented and signified by the handmaid Hagar. How the case is in this respect, cannot be so well explained to the apprehension : for it is necessary first to know what intellectual truth is in a genuine sense, and also how the rational is born, viz. from the internal man as a father, and from the exterior or natural man as a mother, for without the conjunction of both it is not possible for any rational to exist. The rational is not born of sciences and knowledges, as is supposed, but of the affection of sciences and knowledges ; as may appear solely from this, that no one can possibly become rational, unless some delight or affection of sciences and knowledges, influence him. Affection is the proper maternal life, and the celestial and spiritual itself, in the affection, is the paternal life : hence in proportion to the quantity and quality of the affection, is the quantity and quality of the rational in man. Scientifics and knowledges are in themselves merely dead things, or instrumental causes, which are vivified by the life of affection. Such is the conception of the rational man with every one. The reason why the hand-maid was an Egyptian, and this circumstance is mentioned, is, because Egypt signifies sciences, as was shown above, n. 1164, 1165, 1186, 1462.

1896. "Her name was Hagar."—That these words signify the life of the exterior or natural man, may appear from what has been stated, and also from the signification of the word Hagar, as denoting a sojourner. Sojourners represented those who were to be instructed, and sojourning represented instruction, and also institutes of life, as was shown above, n. 1463. When it is stated in the Word, what the name of any person or thing is, as in the present case that her name was Hagar, it signifies, that the name involves something which should be attended to ; for to call by name is to know the quality, as was shown above, n. 144, 145, 340. There is not a single expression, however minute, used in the Word without reason, and without a signification of something in the internal sense.

1897. Verse 2. *And Sarai said unto Abram, Behold, now, Jehovah hath restrained me from bearing : go in, I pray thee, unto my handmaid ; it may be that I shall be built up by her. And Abram hearkened to the voice of Sarai.* "Sarai said

unto Abram," signifies, that it was so perceived: "Behold, now, Jehovah hath restrained me from bearing," signifies, the state before the interior, or Divine Rational Man, was born: "Go in, I pray thee unto thy handmaid," signifies, conjunction with the exterior. "It may be I shall be built up by her," signifies, that thus the rational might be born: "and Abram hearkened to the voice of Sarai," signifies, that it could not otherwise be effected.

1898. "Sarai said unto Abram."—That it signifies that it was so perceived, appears from the signification of Sarai and Abram, viz. that Sarai is truth adjoined to good, and Abram is the internal man; wherefore what was said by Sarai to Abram, cannot signify, in the internal sense, any conversation, but perception. The Lord's perception at that time was from truth adjoined to good, which dictated to him how the case was. There is somewhat of a similar nature with the celestial man, who receives perception; there being a certain truth adjoined to good which dictates; afterwards there is good from or by which truth is perceived; that "to say" in the internal sense signifies to perceive, see n. 1791, 1815, 1819, 1822.

1899. "Behold, now, Jehovah hath restrained me from bearing."—That it signifies the state before the interior or Divine Rational Man was born, appears from what was stated above concerning the conception and nativity of the rational man, viz., that the Lord's Divine Rational Man is represented by Isaac, but the first rational man, which was to be made Divine, by Ishmael. In order that these things might be represented, Sarai remained so long time barren, even till Ishmael had become a lad, concerning whom see chap. xxi.; wherefore it is here said, that Jehovah restrained her from bearing.

1900. "Go in, I pray thee, unto my handmaid."—That it signifies conjunction with the exterior, also appears from what was stated above, viz., that man's rational is conceived and born of the internal man as a father, and of the exterior as a mother. The very life of man is from the internal man, which cannot have communication, except very obscure, with the external before recipient vessels are formed, being those of the memory; which is effected by knowledges and sciences. The influx of the internal man is into the knowledges and scientifics of the exterior, by means of affection. Before these exist, there is indeed a communication, but by affections alone, by which the external man is governed; hence come the most general mo-

tions only, and certain appetites, and likewise certain blind inclinations, such as appear in infants. But this life becomes by degrees more distinct, as the vessels of the memory are formed by knowledges, and the vessels of the interior memory by things rational. As these vessels are formed, and are arranged in series, so as mutually to respect each other, like consanguinities and affinities, or like societies and families, in the same degree the correspondence of the external man with the internal is perfected; and still better by things rational, which are intermediate; but yet not in full congruity, unless the knowledges, by which they are formed, are truths. For the celestial and spiritual things of the internal man find no correspondence for themselves except in truths. These are the genuine vessels, in the organical forms of each memory, fitted to receive the celestial things of love and the spiritual things of faith: for then they are arranged by the Lord according to the idea and image of the societies of heaven, or of his kingdom, so that man becomes a heaven or kingdom of the Lord in miniature; agreeable to the appellation given in the Word to the minds of those, who are in the celestial things of love and the spiritual things of faith. But these observations are for those who love to think more profoundly.

1901. "It may be I shall be built up by her."—That it signifies, that thus the rational might be born, may appear from the signification of being built up, when it is predicated of birth: thus it needs no explication. By Sarai, as stated above, is signified intellectual truth, which is adjoined as a wife to good. Intellectual truth, which appertains to the inmost man, is altogether barren, or as a childless mother, when as yet there is no rational, into which and by which it may flow: for without the rational as a medium, it cannot flow into the exterior man, and convey any truth. This may appear from the case of infants, who cannot know the least of truth before they are imbued with knowledges; but the better and more perfectly they are imbued, as was said, with knowledges, the better and more perfectly can intellectual truth, which appertains to the inmost man, or to good, be communicated. This intellectual truth represented by Sarai is the spiritual itself, which flows in through heaven, and consequently by an internal way. This it does with every man, and continually meets the knowledges which are insinuated through the sensuous, and implanted in the memory. But of this man is ignorant, the principle being too pure to be

perceived by a common idea : it is as a kind of light which illuminates, and gives the faculty of knowing, of thinking, and of understanding. The rational, as not being capable of existing except by an influx of intellectual truth represented by Sarai, stands towards it in the relation of a son ; a genuine son, when it is formed of truths adjoined to goods, and especially when it is formed of goods from which truths are derived. Before this, also, it is acknowledged as a son, but not as a genuine son, but as born of a handmaid ; nevertheless it is adopted. This is the reason that it is here said, " It may be I shall be built up by her."

1902. " And Abram hearkened to the voice of Sarai."— That this signifies that it could not otherwise be effected, may appear from the series of things in the internal sense, and from the necessity that the rational with man should be thus born. If man were not tainted with any hereditary evil, the rational would be born immediately from the marriage of the celestial things of the internal man with its spiritual things, and through the rational would be born the scientific, so that man would have with him all the rational, and all the scientific, at the instant of his coming into the world ; for this would be according to the order of influx, as may be concluded from the fact, that all other animals whatsoever are born into all the scientific which is necessary and conducive to their sustenance, their protection, their habitation, and their procreation, because their nature is according to order : how much more would this be the case with man, had not order been destroyed in him ; for he alone is born into no science ! The cause of his being so born is, the hereditary evil derived from father and mother, in consequence of which all his faculties are in a contrary direction in respect to what is true and good, and cannot be reduced into forms corresponding to them by an immediate influx of celestial and spiritual things from the Lord. This is the reason that the rational of man must be formed after a manner, or in a way, altogether different, viz., by scientifics and knowledges insinuated by the senses, thus flowing in by an external way, and, consequently, in inverted order. Man thus is miraculously rendered rational by the Lord. This is understood by going in unto a handmaid, by which is signified the conjunction of the internal man with the exterior ; and by Abram's hearkening to the voice of Sarai, by which is signified that it could not otherwise be effected. As the Lord was born as another man, and

had an hereditary from the mother, he was like another man in this respect, to the end that by temptation-combats and victories he might reduce all things to order. Therefore, also, his rational was conceived and born as with another man, but with this difference, that the Divine, or Jehovah, was intimately present in all and single things belonging to him ; consequently the life of love towards the whole race of mankind, for whom and whose salvation he fought in all his temptations.

1903. Verse 3. *And Sarai Abram's wife took Hagar the Egyptian her handmaid, at the end of ten years from Abram's dwelling in the land of Canaan, and gave her unto Abram her husband to be to him for a woman.* "Sarai Abram's wife took," signifies, the affection of truth, which, in a genuine sense, is Sarai the wife: "Hagar the Egyptian her handmaid," signifies, the life of the exterior man, and the affection of sciences: "at the end of ten years from Abram's dwelling in the land of Canaan," signifies, the remains of good, and of truth thence, which the Lord procured for himself, by which that rational was conceived: "and gave her unto Abram her husband to be to him for a woman," signifies, conjunction through the incitement of the affection of truth.

1904. "Sarai Abram's wife took."—That it signifies the affection of truth, which, in a genuine sense, is Sarai the wife, appears from the signification of Sarai, as being truth adjoined to good ; and from the signification of a wife, as being affection, concerning which. see above, n. 915, 1468. There are two affections distinct from each other ; the affection of good, and the affection of truth. In the course of man's regeneration, the affection of truth precedes, for he is affected with truth for the sake of good ; but when he is become regenerate, the affection of good precedes, and from good he is affected with truth. The affection of good is of the will, the affection of truth is of the understanding. Between these two affections the most ancient people instituted a kind of marriage, calling good, or the love of good, man as a husband, and truth, or the love of truth, man as a wife. This comparison of good and truth with a marriage, derives its origin from the heavenly marriage. Good and truth, considered in themselves, are without life, but they derive life from love or affection. They are themselves only instrumentals to life ; wherefore, such as the love is which affects good and truth, such is the life, all life being of love or affection. Hence it is that Sarai the wife, in a genuine sense,

signifies the affection of truth ; and because the intellectual here desired to have a rational as its offspring ; and because what she speaks is the dictate of such desire or affection ; therefore it is expressly said in this verse, “ Sarai Abram’s wife gave to Abram her husband ;” which repetition would have been needless, as being superfluous, unless such things were involved in the internal sense. Truth intellectual is distinguished from truth rational, and truth rational from truth scientific, as the internal, the middle, and the external ; truth intellectual is internal, truth rational is middle, and truth scientific is external : each is most perfectly distinct from the other, because one is more interior than another. With every individual man, truth intellectual, which is internal, or in his inmost, is not of the man himself, but of the Lord with him : and hence the Lord flows into the rational, where truth first appears as man’s, and through the rational into the scientific. From which it is evident, that man is totally incapable of thinking as of himself from truth intellectual, but only from truth rational and scientific, because these appear to be his. The Lord alone, during his abode in the world, thought from truth intellectual, because that was his divine truth in conjunction with good, or his divine spiritual in conjunction with his divine-celestial : and herein the Lord was distinguished from every other man. To think from the Divine as from himself, is not at all of man, nor is it communicable to man, save only to Him who was conceived by Jehovah. As he thought from truth intellectual, that is, from the love or affection of truth intellectual, he also from that desired the rational. Hence it is that it is here said, that Sarai Abram’s wife, by whom is meant the affection of truth intellectual, took Hagar the Egyptian, and gave her to Abram her husband to be to him for a woman. The rest of the arcana, which are herein contained, cannot be so well unfolded and explained to the apprehension, because man is in the greatest obscurity, yea, in no idea concerning his internals : for he places both the rational and the intellectual in the scientific, not knowing that they are distinct, and indeed so distinct, that it is possible for the intellectual to exist without the rational, and also the rational without the scientific ; which must needs appear a paradox to those who are in scientifics, but nevertheless it is a truth. It is not possible, however, that any one should be in truth scientific, viz., in the affection and faith of it, unless he be in truth rational, into which, and through which, the Lord flows

from truth intellectual. These arcana do not lie open to man, except in the other life.

1905. "Hagar the Egyptian her handmaid."—That this signifies the life of the exterior man, and the affection of sciences, appears from the signification of Hagar, concerning which see above, n. 1895, 1896 ; and from the signification of an Egyptian, and also of a handmaid, spoken of in the same place.

1906. "At the end of ten years from Abram's dwelling in the land of Canaan."—That this signifies the remains of good, and of truth thence, which the Lord procured to himself, and by which that rational was conceived, appears from the signification of ten, as being remains, concerning which above, n. 576. What is meant by remains, has been stated and shown, n. 468, 530, 560, 561, 660, 661, 798, 1050 ; viz., that they are all the states of affection for good and truth, with which man is gifted by the Lord from his earliest infancy even to the close of life ; which states are stored for his use in the life after death : for all the states of his life return successively in the other life, and are then tempered by the states of good and truth with which he had been gifted by the Lord : in proportion, therefore, as he has received more of remains in the life of the body, or more of good and truth, the rest of his states, when they return, appear more delightful and beautiful. That this is the case, may be plain to every considerate person. Man at his birth hath not the smallest portion of good of or from himself, being totally and entirely defiled with hereditary evil ; but all the good that he has enters by influx, as love towards his parents, nurses, and little companions ; and this from innocence. These are what flow in from the Lord through the heaven of innocence and of peace, which is the inmost heaven ; and thus man, during his infancy, is imbued with those things. Afterwards, as he grows up, this infantile, innocent, and peaceful good by degrees recedes ; and in proportion as he is introduced into the world, he is introduced also into the gross pleasures thence, and into lusts, thus into evils, and in the same proportion the celestial or good things of his infantile state begin to disappear. They nevertheless remain, and by them the states are tempered which man afterwards puts on and acquires to himself. Without them man could not possibly be man ; for his states of lusts, or of evil, without temperature by states of the affection of good, would be more atrocious than those of any animal. Those states of good are what are called remains,

which are given him by the Lord, and implanted in his disposition, and this when man is ignorant of it. In the subsequent period of his life he is also gifted with new states ; but these are not so much states of good but of truth : for in the age succeeding infancy he is imbued with truths, and these likewise are stored up with him in his interior man. By these remains, or those of truth, born in him by an influx of things spiritual from the Lord, man possesses the power of thinking, and also of understanding what the good and truth of civil and moral life are, and likewise of receiving spiritual truth, or the truth of faith ; but of this he is incapable except by the remains of good which he has received in infancy. That there are such remains, and that they are stored up with man in his interior rational, is altogether unknown to man ; the reason is, because he does not suppose that any thing he possesses enters by influx, but that all is somewhat natural, and born with him, consequently that he had it all in himself whilst an infant ; when, nevertheless, the case is altogether otherwise. Remains are every where treated of in the Word, and by them are signified those states, by which man becomes a man, and this from the Lord alone. But the remains that were with the Lord, were all the divine states that he procured to himself, and by which he united the Human Essence to the Divine : they will admit of no comparison with those in man ; for the latter are not Divine, but human. These remains are what are signified by the ten years in which Abram dwelt in the land of Canaan. When the angels hear the Word, they do not know what the number ten is ; but the instant it is named by man, the idea of remains occurs to them ; for by ten and tenths, in the Word, are signified remains, as appears from what was said and shown above, n. 576, 1738 : and when they perceive, that it was at the end of ten years in which Abram dwelt in the land of Canaan, the idea of the Lord occurs, and at the same time innumerable things, which are signified by the remains with the Lord when he was in the world.

1907. “ And gave her unto Abram her husband to be to him for a woman.”—That this signifies conjunction through the incitement of the affection of truth, appears from what was said above concerning Sarai the wife of Abram, as being the affection of truth in a genuine sense ; and from what was said concerning the conjunction of the internal man with the life and affection of the exterior, whence the rational is derived. Hagar

was not given to Abram for a wife, but for a woman ; the reason of which is grounded in this, that by the law of divine order there is no marriage except of one husband and one wife. Conjugal love is incapable of division ; that which is divided amongst several, is not conjugal love, but is of lasciviousness ; on which subject, by the divine mercy of the Lord, in what follows.

1908. Verse 4. *And he went in unto Hagar, and she conceived. And she saw that she had conceived, and her mistress was vile in her eyes.* “He went in unto Hagar,” signifies, the conjunction of the internal man with the life which is of the affection of sciences : “and she conceived,” signifies, the first life of the rational : “and she saw that she had conceived, and her mistress was vile in her eyes,” signifies, that this rational in its conception lightly esteemed truth itself adjoined to good.

1909. “He went in unto Hagar.”—That it signifies the conjunction of the internal man with the life which is of the affection of sciences, appears from the signification of Hagar, as being the life of the exterior or natural man, concerning which above at verse 1 ; and that this life is the life of the affection of sciences, appears from the signification of an Egyptian handmaid, concerning which also above. There are several affections of the exterior man, all allotted to their uses ; but the affection of knowledges and sciences excels them all, because its end is, that man may become truly rational ; for thus good and truth are its end. The life itself of the internal man flows into all the affections of the natural man, but is there varied according to the ends : when it flows into affections which have the world for an end, this end is vivified by that life, and becomes a worldly life : when it flows into affections which have self for the end, this end is vivified by that life, and becomes a corporeal life : and so in all other cases. Hence it is that lusts and fantasies live ; but their life is contrary to the affection of good and truth. The life which flows in is not applied to any other object than the end, because the end regarded by every one is his love, and it is love alone which lives : other objects are only derivations thence, which draw their life from the end. Every one may see what is the quality of his life, if he will but explore the quality of the end which he regards ; not the quality of the ends, for these are innumerable, being as many in number as the intentions, and nearly as many as the judgments and conclusions of his thoughts : but these are intermediate ends, which are variously derived from the principal end, or tend to that. But let

him explore the end which he prefers to the rest, and in respect to which the rest are as nothing: and if he has self and the world for ends, let him know that his life is infernal; but if he has for his end the good of his neighbor, the general good, the Lord's kingdom, and especially the Lord himself, let him know that his life is heavenly.

1910. "And she conceived."—That it signifies the first life of the rational, appears from the signification of conception, as being the first life. As to what respects the rational, it receives its life, as already stated, from the life of the internal man flowing into the life of the affection of knowledges and sciences belonging to the exterior man: the life of the affection of knowledges and sciences gives to the rational as it were a body, or clothes the life of the internal man as the body does the soul: this is precisely the case with knowledges and sciences. There is an idea or resemblance of soul and body in all the particulars appertaining to man, in the particulars of his affection, and in the particulars of his thought; for there is nothing, however simple it appears, but what is compounded, and exists from something prior to itself.

1911. "And she saw that she had conceived, and her mistress was vile in her eyes."—That it signifies that this rational in its conception lightly esteemed truth itself adjoined to good, appears from the signification of her mistress, or Sarai, as being truth adjoined to good. The rational first conceived cannot acknowledge truth intellectual, or spiritual, as truth, because there adhere to it many fallacies originating in sciences received from the world and from nature, together with appearances derived from knowledges collected from the literal sense of the Word, which are not truths. As, for example, it is an intellectual truth, that all life is from the Lord; but the rational first conceived does not comprehend this truth; it imagines that if it did not live from itself, it would have nothing of life; yea, it is indignant if it is told otherwise; as has been frequently perceived in spirits who abide in the fallacies of the senses. It is an intellectual truth, that all good and truth are from the Lord; but neither does the rational first conceived comprehend this, because it appears to sense as if good and truth were from self, and he supposes that, if it were not so, he should be incapable of thinking, and still more of doing, any thing good and true, and that if they were derived from another, he ought then to cease from all exertion, and be continually waiting for influx.

It is an intellectual truth, that nothing comes from the Lord but good, and not the smallest portion of evil; but neither is this believed by the rational first conceived; for it supposes, that since the Lord rules over all and single things in the universe, evil also must be from him; and since he is omnipotent and omnipresent, and is Good Itself, and yet does not take away the punishments of the wicked in hell, that he must desire the evil of punishment; when yet he never does evil to any one, nor is willing to punish any one. It is an intellectual truth, that the celestial man has from the Lord a perception of good and truth: but the first rational either altogether denies perception, or supposes that if man had perception from another, and not from himself, he would be as inanimate, or without life: yea, the more the rational thinks from scientifics originating in things of sense, or from philosophical knowledges and conclusions, the less it comprehends these and other intellectual truths; for the fallacies thence arising are involved in proportionably thicker shades; and hence it is that the learned have less of true belief than others. Since the rational first conceived is such, it is evident that it despises its mistress, that is, thinks lightly of truth intellectual. Truth intellectual does not appear, that is, is not acknowledged, before fallacies and appearances are dispersed, which cannot be dispersed, so long as man reasons concerning truths themselves from things of sense and science; but it then first appears, when man believes in simplicity of heart that it is truth, because the Lord has spoken it: then the shades of fallacies are dispersed, and it is then no offence to him that he does not comprehend it. With the Lord, however, there were no fallacies; but, when his rational was first conceived, there were appearances of truth, which were not in themselves truths, as is evident from what was said above, n. 1661. Hence also his rational, at its first conception, lightly esteemed intellectual truth: but as the rational became Divine, the clouds of appearances were successively dispersed, and intellectual truths were displayed to him in their own light; which was represented and signified by Ishmael's being expelled the house when Isaac grew up. That the Lord did not lightly esteem truth intellectual, but that he perceived and saw that his new rational lightly esteemed it, will appear from what follows, n. 1914.

1912. Verse 5. *And Sarai said unto Abram, My wrong be upon thee! I have given my handmaid into thy bosom, and she*

hath seen that she hath conceived, and I am vile in her eyes : Jehovah judge between me and thee ! “Sarai said unto Abram,” signifies, that the affection of truth did so perceive : “My wrong be upon thee ! I have given my handmaid into thy bosom,” signifies, that it was not willing to take blame to itself : “and she hath seen that she hath conceived,” signifies, the first life of the rational : “and I am vile in her eyes,” signifies here as above, that this rational, at its conception, lightly esteemed truth itself adjoined to good : “Jehovah judge between me and thee,” signifies, the Lord’s indignation.

1913. “Sarai said unto Abram.”—That it signifies that the affection of truth did so perceive, appears from the signification of Sarai, as being the affection of truth, n. 1904 ; and from the signification of saying, as being, in the internal sense, to perceive ; as was said above, n. 1898, where the same words occur.

1914. “My wrong be upon thee ! I have given my handmaid into thy bosom.”—That these words signify, that it (the affection of truth) was not willing to take blame to itself, appears without explication. In the internal sense, these words imply, that the Lord perceived this first rational to be such, that it would lightly esteem intellectual truth ; wherefore he reprov'd it : for the Lord thought from truth intellectual, as was said above, n. 1904 ; which, being above the rational, was capable of perceiving and seeing the quality of the rational, viz., that it lightly esteemed intellectual truth. That the Lord was capable of perceiving and seeing, from the interior, what was the quality of the new rational appertaining to him, may appear from this, that the interior can perceive what exists in the exterior ; or, what is the same, the superior can see what exists in the inferior ; but not the reverse. Even they who have conscience are capable of this, and frequently practise it ; for when any thing contrary to the truth of conscience flows into the thought, or into the tendency of the will, they not only apperceive it, but also reprove it as criminal, yea, it grieves them, that they are of such a quality. Still more is this the case with those who have perception, for perception is an interior in the rational. How then must it have been with the Lord, who had Divine celestial perception, and whose thought was from the affection of truth intellectual, which is above the rational ! Wherefore he could not but be indignant, knowing that nothing of evil and the false was from himself, and that,

from the affection of truth, he was most carefully solicitous that the rational should be pure. Hence it may appear that the Lord did not lightly esteem truth intellectual, but that he perceived that the first rational formed in him lightly esteemed it. What is meant by thinking from truth intellectual, cannot be explained to common apprehension, especially as no one but the Lord ever thought from that affection and from that truth. Whoever thinks thence is above the angelic heaven; for the angels of the third heaven do not think from truth intellectual, but from the interior truth of the rational; whereas the Lord, in proportion as he united the Human Essence to the Divine, thought from the Divine Good Itself, that is, from Jehovah. The patriarchs of the Most Ancient Church, who had perception, thought from the interior rational: the patriarchs of the Ancient Church, who had no perception, but conscience, thought from the exterior or natural rational: but all who are without conscience never think from the rational, for they have not the rational, although it appears as if they had it, but they think from the sensual and corporeal natural. The reason that they who have not conscience cannot think from the rational, is, as just stated, because they have no rational: a rational man is he who thinks the good and truth of faith, and by no means he who thinks the contrary. They who think what is evil and false are insane in thought, wherefore no rational can be ascribed to such.

1915. "And she hath seen that she hath conceived."—That this signifies the first life of the rational, appears from the signification of conception, as being the first life, according to what was said above, n. 1910.

1916. "I am vile in her eyes."—That this signifies that this rational at its conception lightly esteemed truth itself adjoined to good, appears from what was said above, n. 1911, 1914.

1917. "Jehovah judge between me and thee."—That this signifies the Lord's indignation, appears from what has been stated above, thus without explication. How this is, can only be conceived by those who have been engaged in temptation-combats. Temptations are attended with devastations and desolations, also with despairings, and consequent feelings of grief and indignation, beside other interior anguishing emotions, which take place variously and alternately, according to the states of evil and the false which are excited by wicked genii and spirits, and against which the combat is waged. Diabolical

spirits desire nothing more ardently than to find something false, nay, it is common with them to induce from themselves something false, and then to make it the subject of accusation. Hence the Lord's indignation was so great, in whose first rational there was no false, but appearances of truth, which in themselves are not true; concerning which appearances, see above, n. 1661, 1911, to the end.

1918. Verse 6. *And Abram said unto Sarai, Behold, thy handmaid is in thy hand; do unto her what is good in thine eyes. And Sarai humbled her, and she fled from her face.* "Abram said unto Sarai," signifies, perception: "Behold, thy handmaid is in thy hand," signifies, that this rational was conceived under the power of truth adjoined to good: "Do to her what is good in thine eyes," signifies, rule and dominion: "And Sarai humbled her," signifies, bringing into subjection: "and she fled from her face," signifies the indignation of this first-conceived rational.

1919. "Abram said unto Sarai."—That it signifies perception, appears from what has been said above, n. 1898. The Lord's perception was represented, and is here signified, by Abram's saying unto Sarai; but his thought originating in perception by Sarai's saying unto Abram: perception was that from which sprung the thought. They who are in perception think from no other source; but still perception is a different thing from thought. To illustrate the difference, conscience may serve as an instance. Conscience is a kind of common dictate, consequently an obscure one, of those things which flow in through the heavens from the Lord. The things thus flowing in present themselves in the interior rational man, where they are exhibited as in a cloud, which cloud is from the appearances and fallacies concerning the truths and goods of faith. Thought, however, is distinct from conscience, but still it flows from conscience; for they who have conscience think and speak according to it, and their thought is scarce any thing else than an explication of those things which are of conscience, and thus it is a partition of those things into ideas, and afterwards into words. Hence it is, that they who have conscience are guided by the Lord to think well of their neighbor, and are restrained from thinking ill of him; wherefore conscience cannot possibly have place but with those who love their neighbor as themselves, and think well concerning the truths of faith. From these observations may appear what is the difference between

conscience and thought; whence may be known the difference between perception and thought. The Lord's perception was immediately from Jehovah, thus from Divine Good; but his thought was from intellectual truth and its affection, as was said above, n. 1904, 1914. The Divine perception of the Lord cannot be conceived by any idea, not even by that of the angels; consequently, it cannot be described. The perception of the angels, concerning which n. 1384, 1394, 1395, is scarce any thing in respect to the perception enjoyed by the Lord. The Lord's perception, as being Divine, was a perception of all things which are in the heavens, and, because of all things in the heavens, it was of all things in earth: for such is the order, connexion, and influx, that whoever is in the perception of the former is also in the perception of the latter. But after the Lord's Human Essence was united to his Divine, and became, at the same time, Jehovah, the Lord was above that which is called perception, because he was above the order which prevails in the heavens and thence in the earth. It is Jehovah from whom order is derived: hence it may be said that Jehovah is order itself; for from himself he rules over order, not in the universal only, as is commonly supposed, but in the most minute particulars: for particulars are what constitute a universal, and to talk of a universal, and to separate particulars from it, would be like talking of a whole in which there are no parts, and thus like talking of something in which there is nothing. Consequently, it is most false, and a mere creation of the mind, to say that the Lord's providence is universal, and not at the same time over the minutest particulars: for to provide and rule in the universal, and not at the same time in the minutest particulars, is not to provide and rule at all. This is philosophically true; and yet it is surprising, that philosophers themselves, even the more sublime of them, conceive and think otherwise.

1920. "Behold thy handmaid is in thy hand."—That it signifies that this rational was conceived under the power of the affection of truth adjoined to good, appears from the signification of the hand, as being power, concerning which above, n. 878; and from the signification of Hagar the Egyptian, as being the affection of sciences, concerning which also above. After the rational was conceived by the influx of the internal man into the life of the affection of sciences belonging to the exterior, then by the handmaid is also understood that tender rational

which is in the womb, but which, when it is born and grown up, is represented by Ishmael ; concerning whom more will be said presently. That the Lord had power over the rational appertaining to him, and that by his own proper power he subdued it, will appear from what will be shown presently.

1921. "Do unto her what is good in thine eyes."—That these words signify rule and dominion, appears without explication. In the internal sense, these words represent and signify, that the Lord, by his own proper power, conquered, subdued, and expelled the evil, which, also from the hereditary, insinuated itself likewise into this first rational. For, as stated above, the rational was conceived by the internal man, which was Jehovah, as a father, and was born of the exterior man as a mother. Whatever was derived from the exterior man, had with it an hereditary ; thus also evil. This was what the Lord, by his own proper power, conquered, subdued, and expelled, till at length he made his rational divine. That he effected this by his own proper power, appears from all and single things contained in this verse ; as that "thy handmaid is in thy hand," by which words is signified, that that rational was in his power : and when it is here said, "Do to her what is good in thine eyes," by which is signified rule and dominion over it : and when it is next said, "Sarai humbled her," by which is signified the bringing of it into subjection. These words were spoken to Sarai, by whom is represented the intellectual truth which appertained to the Lord, and from which he thought, as was said above, n. 1904, 1914, and by which he had rule over the rational, and also over the natural, which was of the exterior man. He who thinks from intellectual truth, and who perceives from divine good (which also was the Lord's as being the Father's, for he had no other soul), must needs act from his own proper power ; wherefore, as by his own proper power he subdued and cast out hereditary evil, he also by his own proper power united the Human Essence to the Divine ; for the one is a consequence of the other. He who is conceived of Jehovah, hath no other internal, that is, no other soul, than Jehovah ; wherefore as to his veriest life he was Jehovah himself. Jehovah, or the Divine Essence, cannot be divided, like the soul of a human father, from which an offspring is conceived. This offspring, in proportion as it recedes from the father's likeness, recedes from the father himself, consequently, it recedes more and more according to its advancement in age : hence it is that

the love of a father towards his children diminishes as they advance in years : but it was otherwise with the Lord, who, as he advanced in age in respect to his Human Essence, did not recede, but continually approached to his Father, even to perfect union. Hence it is evident, that he is the same with Jehovah the Father ; as he himself also plainly teaches, John xiv. 6, 8—11.

1922. “And Sarai humbled her.”—That these words signify the bringing into subjection, follows from what has been already said.

1923. “And she fled from her face.”—That this signifies the indignation of this first-conceived rational, appears also without explication ; for to fly from the face of any one, means nothing else than not to endure his presence, which is the property of indignation. In this verse is described the indignation of this rational against intellectual truth, because intellectual truth, or the Lord, was desirous to humble or subdue it. When the rational rises up against the intellectual, there commences an intestine combat, and indignation on the part of that which is subdued ; as is the case in temptations, which are no other than intestine combats, disputes, and contentions, respecting power and dominion ; evils contending on one side, and goods on the other.

1924. Verse 7. *And the angel of Jehovah found her at the fountain of waters in the wilderness, at the fountain in the way to Shur.* “The angel of Jehovah found her,” signifies, the thought of the interior man ; the angel of Jehovah here is interior thought which was from the Lord’s internal : “at the fountain of waters in the wilderness,” signifies, natural truth which has not yet gained life : “at the fountain in the way to Shur,” signifies, that that truth was derived from those things which proceed from scientifics.

1925. “The angel of Jehovah found her.”—That it signifies the thought of the interior man, viz. with the Lord, may appear from the representation and signification of the angel of Jehovah. The angel of Jehovah is sometimes mentioned in the Word, and every where, when in a good sense, represents and signifies some essential appertaining to the Lord, and proceeding from him ; but what is represented and signified, may appear from the series. There were angels who were sent to men, and who also spake by the prophets, but what they spake was not from the angels, but by them : for their state then was, that they knew

no otherwise than that they were Jehovah, that is, the Lord : nevertheless, when they had done speaking, they presently returned into their former state, and spake as from themselves. This was the case with the angels who spake the Word of the Lord ; which has been given me to know by much experience of a similar kind at this day in the other life ; concerning which, by the divine mercy of the Lord, we shall speak hereafter. This is the reason that the angels were sometimes called Jehovah ; as was evidently the case with the angel who appeared to Moses in the bush, of whom it is thus written, “ The angel of Jehovah appeared unto him in a flame of fire out of the midst of the bush.—And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush.—God said unto Moses, I am that I am.—And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah God of your fathers hath sent me unto you,” *Exod. iii. 2, 4, 14, 15* ; from which words it is evident, that it was an angel who appeared to Moses as a flame in the bush, and that he spake as Jehovah, because the Lord, or Jehovah spake by him. For, in order that man may be spoken to by vocal expressions, which are articulate sounds, in the ultimates of nature, the Lord uses the ministry of angels, by filling them with the divine, and by laying asleep what is of their own proprium, so that they know no otherwise than that they are Jehovah : thus the divine of Jehovah, which is in the supremes, descends into the lowest of nature, in which man is as to sight and hearing. The case was similar with the angel who spake with Gideon, of whom it is thus written in the book of Judges ; “ The angel of Jehovah appeared unto him, and said unto him, Jehovah is with thee, powerful in strength. And Gideon said unto him, in me my Lord,—why hath all this befallen us ?—And Jehovah looked at him and said, Go in this thy might.—And Jehovah said unto him, Surely I will be with thee,” *vi. 12, 13, 16* ; and afterwards : “ When Gideon perceived that he was an angel of Jehovah, Gideon said, Alas, O Lord Jehovah ! for because I have seen an angel of Jehovah face to face. And Jehovah said unto him, Peace be unto thee ; fear not,” *verses 22, 23*, of the same chapter ; where in like manner it was an angel, but in such a state, that he knew not otherwise than that he was Jehovah, or the Lord. So again, in the book of Judges : “ The angel of Jehovah came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you into the land which I swear unto

your fathers ; and I said, I will never break my covenant with you," ii. 1 ; where, in like manner, the angel spake in the name of Jehovah, saying, that he had brought them up out of the land of Egypt, when yet the angel did not bring them up, but Jehovah, as it is frequently said in other places. Hence it may appear how the angels spake by the prophets, viz. that the Lord himself spake, although by angels, and that the angels did not speak at all from themselves. That the Word is from the Lord, appears from many passages ; as in Matthew : " That it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall bear in the womb, and shall bring forth a son," i. 22, 23 : besides other passages. Because the Lord speaks by angels when he speaks with man, it is hence that he is throughout the Word called an angel ; and then by an angel is signified, as was said, some essential appertaining to the Lord, and proceeding from the Lord. In the present case, the angel signifies the Lord's interior thought ; wherefore also this angel is likewise called Jehovah and God in this chapter ; as in verse 13 : " And Hagar called the name of Jehovah that spake to her, Thou God seest me." In like manner, in other places, by angels is signified some peculiar principle or attribute of the Lord ; as in John : " The seven stars are the angels of the seven churches," Rev. i. 20 : there are no angels of churches, but by angels is signified that which is of the church, consequently, which is of the Lord with respect to churches. So again : The holy Jerusalem " had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the sons of Israel," Rev. xxi. 12 ; where by the twelve angels is signified the same as by the twelve tribes, viz. all things appertaining to faith, thus the Lord, from whom come faith and all things appertaining thereto. Again : " I saw an angel flying in the midst of heaven, having the everlasting Gospel," Rev. xiv. 6 ; where by the angel is signified the Gospel, which is of the Lord alone. In Isaiah : " The angel of his faces saved them : in his love, and in his pity, he redeemed them ; and he bare them, and carried them, all the days of old," lxiii. 9 ; where by the angel of his faces is understood the Lord's mercy towards the whole human race, in effecting their redemption. In like manner it is said by Jacob, when blessing the sons of Joseph, " The angel, who redeemed me from all evil, bless the lads," Gen. xlviii. 16 ; where also redemption, which is of the Lord,

is signified by the angel. In Malachi: "The Lord whom ye seek shall suddenly come to his temple, even the angel of the covenant, whom ye delight in," iii. 1; that the Lord is signified by the angel is here very evident, where he is called the angel of the covenant on account of his coming. It still more evidently appears in Exodus, that by an angel is signified the Lord: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared: He will not endure your transgressions: for my name is in the midst of him," xxiii. 20, 21. Hence then it appears that by an angel, in the Word, is understood the Lord; but what of the Lord, is to be gathered from the series of things in the internal sense.

1926. That the angel of Jehovah here is the interior thought which was from the Lord's internal, appears, as just said, from the series. By the interior is here meant that principle with the Lord which was united to Jehovah, or to his internal. This union was not effected at once, but successively, viz. from earliest childhood to the last of his life in the world: and it was accomplished, especially, by temptations and victories: every temptation and victory was effective of union. In proportion, also, as he united himself with his internal, or with Jehovah, his thought became more interior, and intellectual truth was united to divine good. This thought is what is meant by the interior thought which was from the internal of the Lord, and which is here represented and signified properly by the angel of Jehovah.

1927. "At the fountain of waters in the wilderness."—That it signifies truth natural which has not yet gained life, appears from the signification of a fountain of waters as denoting truth; and from the signification of a wilderness, as denoting that which as yet has little of life in it; agreeable to what is said in the internal sense in Luke: "The child grew, and waxed strong in spirit, and was in the wilderness until the day of his showing unto Israel," i. 80. That such is the signification of a fountain of waters and of a wilderness, might be confirmed by very many passages from the Word; but as frequent mention is made hereafter of fountains, and also of a wilderness, where their signification is the same, the proof shall be given, by the divine mercy of the Lord, in the future course of this work. What is meant by truth which has not yet gained life, will appear from what is to follow presently.

1928. "At the fountain in the way to Shur."—That this signifies that that truth was derived from those things which

proceed from scientifics, appears from the signification of a fountain, and also of the way, and likewise of Shur. A fountain, as stated above, signifies truth; and way signifies what leads to truth, and what proceeds from truth, as was shown above, n. 627: but Shur signifies such a scientific as is yet, as it were, in the wilderness, that is, which has not yet gained life. Truths derived from scientifics are said to acquire life, when they adjoin or associate themselves to truths into which flows the celestial of love; the very life itself of truth being from thence. There are conjunctions of things, thus of truths, like those of the societies in heaven, to which also they correspond; for man, as to his interiors, is a kind of heaven in miniature. The things, or truths, which are not joined together according to the form of the heavenly societies, have not as yet acquired life; for before this the celestial of love from the Lord cannot flow in as it ought. They first receive life, when the form on both sides is alike, or when the miniature heaven of man is a corresponding image of heaven at large: before this, no one can be called a celestial man. The Lord, who from himself was to govern the universal heaven, reduced into such order, during his abode in the world, the truths and goods with his external man, or in his human essence: but as he perceived that his first-conceived rational was not in such order, as stated above at verses 4 and 5, he considered of and perceived the cause, viz., that natural truths derived from scientifics had not as yet gained life, that is, were not as yet reduced into that heavenly order. Moreover, the truths of faith never have any life, unless man lives in charity: all the truths of faith flow from charity, and are in charity: and when they are in charity, and flow from charity, then they have life; for there is life in charity, but not in truths without charity. That Shur denotes a scientific which has not yet gained life, appears from its signification; for Shur was a wilderness not far from the Red Sea, consequently, was towards Egypt; as appears from Moses: "Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water," Exod. xv. 22. That it was towards Egypt, appears also from Moses, where concerning the posterity of Ishmael: "They dwelt from Havilah unto Shur, which is before Egypt," Gen. xxv. 18. And in Samuel: "Saul smote Amalek from Havilah, as thou comest to Shur, which is at the faces of Egypt," 1 Sam. xv. 7. And again:

“David poured himself out upon the Geshurite, and the Gezrite, and the Amalekite; who of old dwelt in the land as thou comest to Shur, even unto the land of Egypt,” 1 Sam. xxvii. 8. From which passages it may appear, that by Shur is signified the first scientific, and indeed, such a one as is yet in the wilderness, or is not yet joined with the rest according to the order of celestial society; for by Egypt, at the faces of which it was, is signified science in every sense, as was shown above, n. 1164, 1165, 1186, 1462.

1929. That these things are signified by the angel of Jehovah finding Hagar at the fountain of waters in the wilderness, at the fountain in the way to Shur, cannot at all appear from the literal sense, and still less as being an historical fact; for the literal sense seems very remote from conveying such signification. Nevertheless, this is the sense which enters into the ideas of angels, when this relation is read by man: for the angels have no idea of Hagar, nor of a fountain of waters, nor of a wilderness, nor of a way, nor of Shur: none of these things reach to them, but they perish at the first threshold of heaven: they understand, however, what is signified by Hagar, by a fountain, by a wilderness, by a way, and by Shur, and thence form heavenly ideas; and thus they apprehend the Word of the Lord; for the internal sense is to them the Word.

1930. Verse 8. *And he said, Hagar, Sarai's handmaid, whence comest thou? and whither dost thou go? And she said, I flee from the face of Sarai my mistress.* “He said, Hagar, Sarai's handmaid,” signifies, information: “whence comest thou, and whither dost thou go,” signifies, concerning the state: and she said, “I flee from the face of Sarai my mistress,” signifies, reply, and indignation.

1931. “He said, Hagar, Sarai's handmaid.”—That these words signify information, appears from the series, for herein Hagar is addressed by the angel, as if he would be informed. It is a usual thing in the Word for Jehovah to interrogate man, and for man to reply, although Jehovah knew before, not only what was come to pass, but also the causes and ends, thus all the minutest and inmost things relating to it: but as man is ignorant of this, and believes that no one knows what he does in secret, when no eye is upon him, and still less what he thinks, therefore according to man's faith it is so expressed in the Word. Nevertheless, the real truth is, that common spirits perceive the thoughts of man better than man himself does;

angelic spirits perceive the more interior things of his thought : and angels, those more interior still, viz., the causes and ends, with which man is little acquainted. This it as been given me to know by much and continual experience of several years continuance : and if spirits and angels have such perception, how much more has the Lord, or Jehovah, who is infinite, and from whom all receive their capacity of perceiving ?

1932. "Whence comest thou, and whither dost thou go." That it signifies information concerning the state, is hence evident.

1933. "And she said, I flee from the face of Sarai my mistress."—That this signifies a reply and indignation, appears from what has been already stated. Concerning the indignation, see above at verse 5, where the same words occur. Because the face signifies the interiors, as was shown above, n. 358, it consequently signifies indignations, besides other things.

1934. Verse 9. *And the angel of Jehovah said unto her, Return unto thy mistress, and humble thyself under her hands.* "The angel of Jehovah said," signifies, the reply of the Lord's interior man : "Return unto thy mistress," signifies, that he observed that he ought not to trust to himself, but to interior truth and its affection : "and humble thyself under her hands," signifies, that that principle ought to force itself to be under the power thereof.

1935. "The angel of Jehovah said."—That it signifies the reply of the Lord's interior man, appears from the signification of the angel of Jehovah, as being the Lord's interior thought, concerning which above, n. 1925 ; and as it denotes thought, it also denotes reply. The Lord's interior thought was from the affection of truth intellectual, and this affection* was from the Divine Good itself : such thought, as stated above, never did nor can appertain to man. Man also has interior thought, which flows in from the Lord, with those who have conscience, through the internal man, into the interior rational man ; as may appear from this, that they are capable of observing the evil and false which are in their external man, and which fight against the good and truth in the interior man : but this thought is much inferior, and not in any respect to be compared with that of the Lord, which was from the affection of truth intellectual, and was peculiar to him. Such, however, as have no conscience, cannot have interior thought ; nor consequently, is

there with them any combat, because their rational acts as one and the same with the corporeal sensual ; and although good and truth from the Lord continually flow in with them also, still they do not apperceive the influx, because they instantly extinguish and suffocate it ; hence it is, that they also do not believe any truth of faith.

1936. "Return unto thy mistress."—That it signifies that he observed that he ought not to trust to himself, but to interior truth and its affection, appears from the signification of mistress, as being the affection of interior truth. But what in particular is signified by Sarai, what by Sarai a wife, and what by Sarai a mistress, cannot be described ; for it cannot be comprehended by any idea, being, as was before stated, above the understanding even of angels. It is here only hinted, how the Lord thought concerning the appearances which captivated the first rational with him, viz., that he ought not to trust to them, but to essential Divine truths, however incredible they might appear to that rational. This is the case with all divine truths : if the rational be consulted respecting them, they can never be believed, inasmuch as they surpass all its comprehension : as for example, that no man, spirit, or angel, lives of himself, but the Lord alone, and that the life of a man, of a spirit, and of an angel, is an appearance of life abiding with them ; this is repugnant to the rational, which judges from fallacies : nevertheless, it is to be believed, because it is truth. It is a Divine truth, that there are indefinite things contained in each vocal expression of the Word, which appears so simple and rude to man ; yea, that there is contained therein more than the universal heaven, and that its arcana may be presented before the angels by the Lord with perpetual variety to eternity : this is to the rational so incredible, that it is altogether unwilling to give faith to it : nevertheless, it is true. It is a Divine truth, that no one is ever rewarded in the other life for his good actions, if he has placed merit in them, or if he has done them for the sake of his own gain, honor, and reputation ; and that no one is ever punished for his evil actions, if he has acted from an end truly good ; ends being the things, regarded, and thence actions : this also is incredible to the rational : but because it is true, the rational ought not to be trusted to, which concludes not from internals, but from externals. It is a Divine truth, that whoever in his own idea allots to himself the least joy in the other life, receives from the Lord the greatest, and whoever allots to

himself the greatest, receives the least ; and further, that in heavenly joy there is not the least idea of preëminence above others, and that in proportion as the idea of preëminence prevails, hell prevails ; and further, that in heavenly glory there is not the least of worldly glory : these things also are repugnant to the rational, but still they are to be believed, because they are truths. Again, it is a Divine truth, that every one is wiser in proportion as he believes that nothing of wisdom is from himself, and that every one is more insane as he believes wisdom to be from himself, thus in proportion as he attributes prudence to himself : this also the rational denies, because whatever is not from itself it supposes to be nothing. Innumerable similar cases exist, but from these few it may appear, that the rational is not to be relied on, because it is in fallacies and appearances, wherefore it rejects truths that are stripped of fallacies and appearances ; and it does so the more, the more it is in self-love and its lusts, and in reasonings, as also, in principles of the false concerning faith ; see what was adduced on this subject n. 1911.

1937. “Humble thyself under her hands.”—That this signifies, that the first rational ought to force itself to be under the power of interior truth and its affection, appears without explication. To humble one’s self is expressed in the original tongue by a word which signifies *to afflict* ; and for a person to afflict himself means, in the internal sense, to compel himself, as may appear from very many passages in the Word ; concerning which its signification more will be said elsewhere. That man ought to compel himself to do good, to obey the things which the Lord has commanded, and to speak truths, which is to humble himself beneath the Lord’s hands, or to submit himself under the power of Divine Good and Truth, implies and involves more arcana than it is possible to unfold in a few words. There are certain spirits who held it as a principle, during their abode in the world, that because they heard that all good was from the Lord, and that man could do no good of himself, therefore they should not compel themselves in any thing, but should cease from their own exertions, under the supposition that all endeavor must therefore be vain ; wherefore they waited for an immediate influx to move their will, and did not compel themselves to do any good ; yea, so far did they carry this, that when any evil insinuated itself, they gave themselves up to it, imagining it to be permitted, because they were not sensible of any resistance

to it from within : but these spirits are such, that they are as it were without any proprium, so that they are of no determination, in consequence of which they are amongst the unprofitable ; for they suffer themselves to be led alike by the wicked and by the good, and endure much from the wicked. But such as have compelled themselves in opposing evil and the false, although at first they thought that this was from themselves, or from their own power, yet being afterwards enlightened to see that their endeavor was from the Lord, yea, the smallest motions towards it,—these cannot, in the other life, be seduced by evil spirits, but are amongst the happy. Hence it may appear, that man ought to force himself to do good, and to speak truth. The arcanum herein concealed is this : that man is hereby gifted of the Lord with a celestial proprium. Man's celestial proprium is formed in the effort of his thought ; and if he does not obtain it by *compelling himself*, as it appears, he never will obtain it by not compelling himself. That it may be manifest how this is, in all self-compulsion to good there is a certain freedom, which is not so plainly perceivable during the act of compulsion, but still it is within. Thus with him who willingly subjects himself to the hazard of losing life for the sake of some end, or who willingly undergoes bodily pains for the sake of health, there is in them something voluntary, and thus free, from which he acts, although the hazards and the pains, whilst he is in them, take away the perception of such voluntary or free. The case is the same with those who compel themselves to good : there is within a voluntary, and thus a freedom, from which, and for the sake of which, they compel themselves, viz., there is the motive of obedience to those things which the Lord has commanded, and the motive of salvation to the soul after death ; in which there is a more inward motive still, though the man is ignorant of it, viz., that of regard to the Lord's kingdom, yea, to the Lord himself. This is most especially the case in temptations, in which, whilst man compels himself to resist the evil and the false, which are infused and suggested by wicked spirits, there is more of freedom than ever exists in any state out of temptations, although man cannot then conceive of it : it is an interior freedom, from which he is desirous to subdue the evil ; and this desire is so strong as to be equivalent to the force and strength of the evil which assaults him ; otherwise he would never engage in the combat. This freedom is from the Lord, who insinuates it into the man's conscience, and thereby

causes him to conquer the evil as if from his own proprium. By this freedom man receives a proprium on which the Lord can operate good. Without a proprium acquired, that is, given, by freedom, no man can be reformed, because he cannot receive a new will, which is conscience. Freedom thus conferred is the very plane into which the influx of good and truth from the Lord descends. Hence it is that they who do not resist in temptations from that voluntary or free (principle), fall therein. The life of man consists in freedom, because this is his love; for whatever a man does from love, appears to him to be free: but in the freedom above spoken of, when man compels himself to resist evil and the false, and to do good, there is heavenly love, which the Lord at that time insinuates, and by which he creates his proprium: wherefore the Lord wills that that proprium should appear to man as his, although it is not his. This proprium, which man thus receives by an apparent compulsion in the life of the body, is filled by the Lord in the other life with indefinite delights and felicities. They also are by degrees enlightened, yea, are confirmed in this truth; that they have not compelled themselves, in the least, from themselves, but that all the motions of their will therein, even the most minute, were from the Lord, and that the reason why the compulsion appeared to be from themselves, was, that they might be gifted of the Lord with a new voluntary as their own, and that thus the life of heavenly love might be appropriated to them. For the Lord wills to communicate to every one what is his, thus the celestial so that it may appear to man as his own, and as in him, although it is not his. The angels are in such a proprium: and in proportion as they are in this truth, that all good and truth is from the Lord, they are in the delight and happiness of that proprium. But they who despise and reject all good and truth, and who are unwilling to believe any thing which is repugnant to their lusts and reasonings, cannot compel themselves, consequently, they cannot receive this proprium of conscience, or new voluntary. From what has here been said it appears also, that there is a difference between a man's compelling himself, and his being compelled: for no good can possibly come from being compelled, as when one man is compelled by another to do good: but for a man to compel himself, is to act from a certain free (principle) unknown to himself: for nothing that is compulsive comes from the Lord. Hence it is a universal law, that all good and truth should be inseminated

in freedom, otherwise the ground is not at all recipient and nutritive of good ; nay, there is not any ground in which the seed can possibly grow.

1938. Verse 10. *And the angel of Jehovah said unto her, In multiplying I will multiply thy seed, and it shall not be numbered for multitude.* “The angel of Jehovah said,” signifies the thought of the interior man : “In multiplying I will multiply thy seed,” signifies, the fructification of the rational man, when he submits himself under the power of intellectual truth adjoined to good : “and it shall not be numbered for multitude,” signifies, multiplication to an immense degree.

1939. “The angel of Jehovah said.”—That this signifies the thought of the interior man, appears from the foregoing verse, where the same words occur.

1940. “In multiplying I will multiply thy seed.”—That it signifies the fructification of the rational man, when he submits himself under the power of the interior man adjoined to good, appears from the signification of seed, as being love and faith, concerning which, see above, n. 1025, 1447, 1610 ; but here by multiplying seed is signified the fructification of the celestial things of love in the rational when the rational submits itself to interior or Divine truth. Multiplication is predicated of truths, but fructification of goods, as appears from what was said and shown above, n. 43, 55, 913, 983 ; but as the Lord is the subject treated of, by multiplication is signified fructification ; because every truth in his rational was made good, consequently Divine, which is here predicated. It is otherwise with man, whose rational is formed from truth, or the affection of truth, from the Lord ; which affection is his good, from which he acts. The nature of multiplication and fructification in man’s rational cannot be understood, unless the nature of influx be known ; concerning which this in general : there is with every man an internal man, a rational man which is intermediate, and an external man, as was stated above. The internal man is that which is his inmost, by virtue of which he is a man, and by which he is distinguished from brute animals, which have no such inmost ; and it is as it were the gate or entrance to man of the Lord, that is, of the Lord’s celestial and spiritual (influences). What is done and transacted here cannot be comprehended by man, because it is above his rational, from which he thinks. Beneath this inmost or internal man is placed the rational, which appears as man’s own. Into this, through that

internal man, the celestial things of love and faith flow from the Lord, and, through this rational into the scientifics which are of the external man: but the things which flow in are received by each according to its state. Unless the rational submit itself to the Lord's goods and truths when they flow in, it either suffocates, or rejects, or perverts them; especially when they flow into the sensual scientifics of the memory: this is signified by the seed's falling on the way, or on stony ground, or amongst thorns, as the Lord teaches, Matt. xiii. 3—7; Mark iv. 3—7; Luke viii. 5, 6, 7: but when the rational submits itself, and believes in the Lord, that is, in his Word, then it is as good ground, into which the seed falling, bears much fruit.

1941. "And it shall not be numbered for multitude."—That this signifies multiplication to an immense degree, appears without explication. By the things multiplied is signified truth, which will thus grow into a multitude by virtue of good. As with the Lord, who is here treated of in the internal sense, all things are Divine and infinite, they also are inexpressible; Wherefore, in order to conceive some idea how it is with the multiplication of truth by virtue of good, we must speak concerning man. With man who is in good, that is, in love and charity, seed from the Lord is so fructified and multiplied, that it cannot be numbered for multitude; not so much during his life in the body, but incredibly in the other life. For so long as man lives in the body, the seed is in corporeal ground, and amongst underwood and thickets, which are scientifics and gross pleasures, and also cares and anxieties: but when these things are put off, as is the case when he passes into the other life, the seed is freed from them, and shoots forth; as the seed of a tree, when it springs out of the ground, shoots forth into a shrub, and then into a large tree, and is afterwards multiplied into a garden of trees. For all science, intelligence, and wisdom, with their delights and felicities are thus fructified and multiplied, and in this manner grow to eternity; and this from the smallest seed; as the Lord teaches concerning the grain of mustard-seed, Matt. xiii. 31; and as may evidently appear from the science, intelligence, and wisdom, of the angels, which, whilst they were men, were to them inexpressible.

1942. Verse 11. *And the angel of Jehovah said unto her, Behold, thou art with child, and thou shalt bear a son, and shalt call his name Ishmael; because Jehovah hath hearkened to thine affliction.* "The angel of Jehovah said unto her," sig-

nifies, the thought of the interior man : “ Behold, thou art with child,” signifies, the life of the rational man : “ and thou shalt bear a son,” signifies, the truth thereof : “ and thou shalt call his name Ishmael,” signifies, his state of life : “ because Jehovah hath hearkened to thine affliction,” signifies, when it should submit itself.

1943. “ The angel of Jehovah said unto her.”—That it signifies the thought of the interior man, appears from what was said above, at verses 7, 9, 10.

1944. “ Behold, thou art with child.”—That it signifies the life of the rational man, appears from what was said above concerning his conception, and from what follows concerning Ishmael, as denoting the first rational with the Lord. It is to be known in general concerning the rational man, that the rational (principle) is then said to receive life, to be in the womb, and to be born, when man begins to think that it is the evil and false with him which contradicts and opposes truth and good, and more especially when he is desirous to remove and subdue such evil and false. Unless he can perceive and be made sensible of this, he has not any rational, however he may suppose that he has. For the rational is the medium of union between the internal man and the external, and thus, from the Lord, it perceives what is doing in the external man, and reduces it to obedience, yea, it elevates it from things corporeal and earthly, into which it immerses itself, and causes man to be man, so as to look upwards towards heaven, of which he is a native inhabitant, and not, like brute animals, to the earth only, where he is merely a sojourner, and still less towards hell. These are the offices of the rational (principle) ; wherefore, unless man be such as to be able to think in this manner, he cannot be said to have any rational ; and whether he has or not, can only be known from the life of his use or employment. To reason against good and truth, whilst they are denied in heart, and only known by hearsay, is not to have a rational ; for this capacity is possessed by many, who rush without reserve into all wickedness, there being only this difference : that they who think themselves to have a rational, though in reality without it, maintain a certain decorum in their discourse, and act from a pretended uprightness, in which they are kept by external bonds, such as the fear of the law, the loss of gain, of honor, of reputation, and of life : but if these bonds, which are external, should be taken away, some of them would be more insane than

those who never pretend to rationality. No one, therefore, can be said to have a rational, merely because he is able to reason ; nay, they who have no rational usually discourse from sensuality and scientifics much more acutely than they who have. This appears most manifestly from evil spirits in the other life, who, although they were held as more rational than others during their life in the body, yet, when the external bonds which induced their decorum of discourse, and their pretended uprightness of life, are taken away, as is the case with all in the other life, are more insane than those who in the world are manifestly out of their senses ; for they rush headlong into all wickedness, without shame, fear, or horror. But this is not the case with those who were rational during their abode in the world : when outward bonds are taken away from these, they are still more sane, because they have internal bonds, which are bonds of conscience, whereby the Lord kept their thoughts in allegiance to the laws of truth and good, which were their rationals.

1945. "And shalt bear a son."—That this signifies truth, viz., the truth of this rational, which is signified by Ishmael, appears from the signification of a son, as being truth, concerning which see above, n. 264, 489, 491, 533, 1147. This truth is described in the following verse.

1946. "And thou shalt call his name Ishmael."—That this signifies the state of life, appears from this consideration. In ancient times, names were given to sons and daughters significative of the state in which the parents were, particularly the mothers, when they conceived them, or whilst they were pregnant with them, or when they brought them forth ; or in which the infants were when born. Thus the names were significative. Whence Ishmael had his name, is here explained, viz., because Jehovah hearkened to his mother's affliction, which was her state. But what is represented by Ishmael is described in the following verse.

1947. "Because Jehovah hath hearkened to thine affliction." That this signifies, when she submitted herself, appears from what was said above, n. 1937, viz. that to humble and afflict herself is to submit to the power of the internal man. Respecting this submission it was also there shown, that it consists in forcing or compelling self ; also, that in compelling self there is the free, that is, the spontaneous and voluntary, whereby compelling self is distinguished from being compelled. It was shown further, that without this free, or this spontaneous or vol-

untary, man cannot possibly be reformed, and receive any celestial proprium. Also, that in temptations there is more of freedom than out of temptations, although it appears otherwise : because in temptations the freedom becomes stronger in proportion to the assaults by evils and falses, and is strengthened by the Lord, in order that man may be gifted with a celestial proprium ; wherefore also in temptations the Lord is more present. It was shown likewise, that the Lord never compels any one, because he who is compelled to think what is true, and to do what is good, is not reformed, but then thinks still more what is false, and wills what is evil. This is the consequence of all compulsion ; as may appear also from daily experience and observation, which serve to evince these two truths ; that consciences do not suffer themselves to be compelled ; and that we strive towards what is forbidden. Every one, also, is desirous to come out of a state which is not free into one which is, for this is of his life. Hence it is evident, that nothing is acceptable to the Lord which is not from the free, that is, from the spontaneous or voluntary. For when any one worships the Lord from that which is not free, he worships him from no principle of his own, but it is the external which moves, that is, which is moved from compulsion, the internal being null, or repugnant, yea, contradictory. During the course of regeneration, from the freedom with which man is gifted of the Lord, he compels himself : he humbles, yea, he afflicts the rational, that it may submit itself ; and hence he receives a celestial proprium ; which is afterwards gradually perfected by the Lord, and is rendered more and more free, till it becomes the affection of good, and of truth thence derived, and he has delight in it ; in which delight, and in which affection, is angelic happiness. This freedom is what the Lord thus speaks of in John : “ The truth shall make you free.—If the son shall make you free, then are ye free indeed,” viii. 32, 36. What this freedom is, is altogether unknown to those who have no conscience ; for they make freedom to consist in a liberty and license of thinking and speaking what is false, and of willing and doing what is evil, and in not using any compulsion with themselves herein, or humbling themselves, much less afflicting themselves : when yet this is the very reverse of freedom, as the Lord himself teaches in the same Evangelist : “ Whosoever committeth sin, is the servant of sin,” viii. 34. This servile liberty they receive from infernal spirits who are with them, and who infuse it ; and whilst they

are in the life of those spirits, they are also in their loves and lusts, which are fanned by an impure and excrementitious delight; and when by these they are hurried along as by a current, they imagine themselves to be in freedom, but it is infernal freedom. The difference between this infernal freedom and heavenly freedom is, that the former is of death, and draws them down into hell, whereas the latter, or heavenly freedom, is of life, and raises them up to heaven. That all true internal worship is performed, not by compulsion, but from freedom, and that it is not internal worship unless from freedom, appears from the Word, particularly from what is said of sacrifices, whether they were spontaneous, or according to vows, or sacrifices of peace, or of thanksgiving, being called gifts and offerings; concerning which see Numb. xv. 3, and the following verses; Deut. xii. 6; xvi. 10, 11; xxiii. 23; and in other places. So in David: "I will freely sacrifice unto thee; I will confess to thy name, O Jehovah; for it is good," Psalm liv. 6. The same appears also from the offering or collection which was to be made for the tabernacle, and for the holy garments; concerning which in Moses: "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering," Exod. xxv. 2. And in another place: "Whosoever is of a willing heart, let him bring it, an offering for Jehovah," Exod. xxxv. 5. But the humiliation of the rational man, or his affliction, from freedom, as stated above, was represented also by the affliction of souls on the fast-days; concerning which in Moses: "It shall be a statute for ever unto you: in the seventh month, on the tenth day of the month, ye shall afflict your souls," Levit. xvi. 29. And in another place: "On the tenth day of the seventh month shall be a day of atonement: it shall be a holy convocation unto you: and ye shall afflict your souls.—Whosoever soul it be which shall not afflict itself in that same day, he shall be cut off from among his people," Levit. xxiii. 27, 29. Hence the unleavened bread was called the bread of affliction," Deut. xvi. 3. Concerning affliction it is thus written in David: "Jehovah, who shall sojourn in thy tabernacle? who shall dwell in the mountain of thy holiness? He that walketh uprightly and worketh righteousness:—who sweareth to afflict himself, and changeth not," Psalm xv. 1, 2, 4. That affliction is the quelling and subduing of the evils and falses rising up from the external man into the rational man, may appear from what has

been advanced ; thus it is not the plunging one's self into poverty and miseries, nor the renouncing of bodily enjoyments ; for hereby evil is not quelled and subdued, nay, sometimes another evil is excited, viz., an idea of merit on account of such renunciation : beside that man's freedom hereby suffers, in which, as in ground, the good and truth of faith can alone be inseminated ; concerning affliction, as denoting also temptation, see above, n. 1846.

1948. Verse 12. *And he shall be a wild-ass man : his hand shall be against all, and the hand of all against him ; and he shall dwell against the faces of all his brethren.* "He shall be a wild-ass man," signifies rational truth, which is described : "his hand shall be against all," signifies, that rational truth would fight against those things which are not true : "and the hand of all against him," signifies, that falses would resist : "and he shall dwell against the faces of all his brethren," signifies, that there would be continual contentions in things appertaining to faith, but that still he should be conqueror.

1949. "He shall be a wild-ass man."—That it signifies rational truth, which is thus described, appears from the signification of a wild-ass, as being rational truth. In the Word frequent mention is made of horses, of horsemen, of mules, and of asses ; and no one has heretofore known, that they signify things intellectual, rational, and scientific ; but that such is their signification, will be abundantly proved, by the divine mercy of the Lord, in the proper places. The case is the same with respect to the wild-ass ; for the wild-ass is a mule of the wilderness, or an ass of the forest ; and it signifies the rational of man, not the rational in its complex, but only rational truth. The rational consists of good and of truth, that is, of those things which are of charity, and of those things which are of faith : rational truth is that which is signified by the wild-ass. This then is what is represented by Ishmael, and is described in this verse. No one can believe that rational truth separate from rational good is such, nor should I have known it to be such, unless instructed by lively experience. It is the same thing whether we speak of rational truth, or of a man whose rational is of such a nature : a man, whose rational is such that he is only in truth, although in the truth of faith, and not at the same time in the good of charity, is altogether of this character : he is morose, impatient, opposite to all others, viewing every one as in the false, instantly rebuking, chasising, and punishing : he is without pity,

neither does he apply himself and endeavor to bend the minds of others: for he regards every thing from truth, and nothing from good. Hence it is that Ishmael was driven out, and afterwards dwelt in the wilderness, and his mother took a wife for him from the land of Egypt, Gen. xxi. 9—21; all which things are representative of one who is endued with such a rational. Mention is made of wild-asses in the propheticals of the Word; as in Isaiah: "The palace shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild-asses, a pasture of flocks," xxxii. 14; speaking of the devastation of things intellectual, which, when devastated as to truths, are called a joy of wild-asses, and as to goods, a pasture of flocks; so that there is no rational. In Jeremiah: "The wild-asses did stand on the high places, they snuffed up the wind like dragons, their eyes did fail because there was no grass," xiv. 6; speaking of drought, or when there is no good and truth: it is predicated of wild-asses that they snuff up the wind, when empty things are caught at instead of things real, which are truths; the eyes failing denotes that there is no apprehension of what truth is. In Hosea: "For they have gone up to Assyria, a wild-ass alone by himself: Ephraim hath hired lovers," viii. 9; speaking of Israel or the spiritual church: Ephraim being put for its intellectual: going up to Assyria for reasoning concerning truth whether it be truth; a wild-ass alone for the rational thus destitute of truths. Again, in the same prophet: "Because he shall be as a wild-ass amongst his brethren, an east wind shall come, the wind of Jehovah shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all vessels of desire," xiii. 15; concerning Ephraim, by whom is signified the intellectual of the spiritual church, whose rational is as a wild-ass, and whose dissipation is here treated of. In David: "He sendeth the springs into the rivers, they shall run among the mountains: they give drink to every beast of the field; the wild-asses quench their thirst," Psalm civ. 10, 11; the springs denote knowledges, the beasts of the field goods, wild-asses truths of reason.

1950. "His hand shall be against all."—That it signifies that he should fight against those things which are not true; and that "the hand of all shall be against him," signifies that falses would resist; appears from this circumstance, that by Ishmael is signified rational truth separate from good, as stated

above: and when it is predicated of such truth, that his hand should be against all, and the hand of all against him, it is evident that such must be the signification. It was shown above, that by Abram is represented the Lord's internal man, or, what is the same thing, his Divine Celestial and Spiritual; by Isaac the Lord's interior man, or his Divine Rational; and by Jacob the Lord's exterior man, or his Divine Natural. Here it is treated of the rational, what its quality would be, unless it were united with the internal, or the divine celestial and spiritual. As this rational derived its nature from the life of the affection of sciences, that is, from Hagar the Egyptian, Sarai's handmaid, and this life belonged in the external man, and had from the Lord's mother an hereditary which was to be combated against and expelled, therefore what this rational would be, if without rational good, is described. But after the Lord, by temptation-combats and victories, humbled, or afflicted and subdued, that hereditary, and imparted life to his proper rational from Divine Good, then it becomes Isaac, or is represented by Isaac; Ishmael being cast out of the house, together with Hagar his mother. Every genuine rational consists of good and truth, that is, of the celestial and spiritual: good, or the celestial, is its very soul or life; truth, or the spiritual, is what thence receives its life. The rational without life from celestial good, is as is here described, viz., it fights against all, and all fight against it. Rational good never fights, howsoever it is assaulted, because it is meek and gentle, patient and yielding, for it is of love and mercy: and although it does not fight, yet it conquers all, never thinking of combat, or boasting of victory: and this because it is divine, and is safe of itself. For no evil can assault good, nor even subsist in the sphere where good is: if it only feels its approximation it recedes of itself and retires: for evil is infernal, and good is celestial. The case is nearly the same with the celestial-spiritual, that is, with truth from a celestial origin, or with truth which is from good; for such truth is truth formed by good, so that it may be called the form of good. But truth separate from good, which is here represented by Ishmael, and is described in this verse, is altogether different, viz. it is like a wild-ass, and fights against all, and all against it; yea, it thinks and breathes scarce any thing but combats, its general delight, or reigning affection, being to conquer, and when it conquers, it boasts of victory. It is therefore described by a wild-ass, or a mule of the wilderness, or an ass of the forest, which cannot

abide with others. Such a life is the life of truth without good, yea, the life of faith without charity : wherefore when man is regenerated, it is effected indeed by the truth of faith, but still at the same time by the life of charity, which the Lord insinuates according to the increments of the truth of faith.

1951. "He shall dwell against the faces of all his brethren." That it signifies that there would be continual contentions in those things which are of faith, but that still he would be the conqueror, appears from what has been already stated. This is yet more fully described where the posterity of Ishmael are spoken of, in these words : "They dwelt from Havilah even to Shur, that is at the faces of Egypt, as thou comest to Assyria : at the faces of all his brethren fell (his lot)," Gen. xxv. 18 ; the internal sense of which words appears from the signification of Havilah, of Shur, of Egypt, and of Assyria : Havilah signifies what appertains to intelligence, as appears from what was shown above, n. 115 ; Shur signifies truth proceeding from scientifics, concerning which see above n. 1928 ; Egypt signifies whatever is of science, n. 1164, 1165, 1186, 1462 ; and Assyria signifies what is of reason, n. 119, 1186 : from the signification of which terms, reduced to one sense, it appears, that by Ishmael such a rational is represented. Such truth in the other life is representatively presented to view in various ways, and is always as something strong, powerful, and hard, so that it cannot possibly be resisted. When spirits only think of such truth, there arises somewhat of terror ; by reason that its nature is such that it never yields, consequently it never recedes : from which circumstances also may appear, what is signified by dwelling against the faces of all his brethren. It must be plain to every one, that some arcanum lies hid in this description ; but the nature of it has been heretofore unknown.

1952. Verses 13, 14. *And she called the name of Jehovah that spake to her, Thou God seest me ; for she said, Have I also seen after Him that seeth me ? Wherefore she called the well, The well of Him that liveth and seeth me : behold, it is between Kadesh and Bared.* "And she called the name of Jehovah that spake to her," signifies, the state of the Lord's interior man when he thought those things : "Thou God seest me," signifies, influx : "for she said, Have I also here seen after Him that seeth me," signifies, influx into the life of the exterior man, without the rational as a medium : "wherefore she called the well," signifies, the state of truth thence derived : "The

well of Him that liveth and seeth me," signifies, truth thus conspicuous : " behold, it is between Kadesh and Bared," signifies, its quality.

1953. " And she called the name of Jehovah that spake to her."—That it signifies the state of the Lord's interior man when he thought those things, appears from what goes before and from what follows ; and also from the signification of a name, as being to know the quality of a thing, concerning which, see above, n. 144, 145, 1754. The quality of the state is here described, or the state in which the Lord was when he thus thought concerning the rational. The rational could not think this, but the interior or superior man, concerning which above, n. 1926 ; for the rational cannot think concerning itself, what its quality is, since no one can look upon himself, but it must be something interior or superior which thinks concerning it, because that can look upon it. As, for example : The ear cannot know, still less perceive, the speech which enters by it, but it is the interior hearing which does this : the ear only discerns the articulate sounds or vocal expressions, but it is the interior hearing which comprehends them, after which there is an interior sight, or intuition, which perceives it : hence by hearing comes the apperception of the meaning of speech. The case is similar in respect to seeing : the first ideas which are received from objects of sight are material ones, as they also are called ; but there is a still more interior sight which takes a view of them, and so exercises thought. So it is with the rational of man ; this can in nowise take a view of itself, still less explore its own quality ; but it must be something interior which does this : when, therefore, man can do this, viz., perceive any thing false in his rational, and any thing true which shines forth thence, and especially if he can perceive any thing which combats and conquers, he may know that it is from the Lord's influx through the internal man. The Lord's interior man, concerning which, see above, n. 1926, and which is here meant, was that which was conjoined to the internal man, or Jehovah, consequently, it was far above that rational. From that interior man he saw and perceived, as in heavenly light, what would be the quality of the rational, if it were in truth alone, and not in good.

1954. " Thou God seest me."—That it signifies influx, may appear from what has now been stated. Intuition from the superior into the inferior, or, what is the same, from the interior

into the exterior, is called influx, for it is effected by influx ; as the interior vision with man, unless it flowed continually into his external vision, or that of the eye, it would be impossible for the latter to take in and discern any object ; because it is the interior vision which, through the eye, takes in those things which the eye sees, and not the eye itself, although it so appears. Hence also it may be seen, how much that man is involved in the fallacies of the senses, who believes that it is the eye that sees, when yet it is the sight of his spirit, which is interior sight, that sees through the eye. The spirits who were with me saw through my eyes the objects of this world, as perfectly as I, concerning which, n. 1880 ; but some of them, who were still in the fallacies of the senses, supposed that they saw them through their own eyes ; but it was shown them that it was not so, for when my eyes were shut they saw nothing in this atmospherical world. The case is similar with man : it is not the eye which sees, but his spirit through the eye. The same may also appear from dreams, in which sometimes man sees as in open day. But this is not all : the case is similar with this interior sight, or that of the spirit. This does not see of itself, but from a vision still more interior, or that of its rational : yea neither does this see of itself, but there is a sight still more interior, which is that of the internal man, concerning which, n. 1940 : but not even does this see of itself : but it is the Lord, through the internal man, who alone sees, because he alone lives ; and he gives to man that he may see, and that it may appear as if he saw from himself. Thus it is in regard to influx.

1955. “ For she said, Have I also here seen after Him that seeth me.”—That this signifies influx into the life of the exterior man, without the rational as a medium, appears from the signification of seeing after Him that seeth. To see after Him that seeth, is to see from the interior or superior : for *within* or *above*, in the internal sense, is expressed by *after*, in the literal sense, when the former appears in that which is without or beneath. It is Hagar who here speaks, by whom, as was shown above, is signified the life of sciences, which belongs to the exterior man ; and as the first rational had its rise from that life, therefore the Lord saw the reason, why it was so effected, from his interior man in his exterior, and this without the rational as a medium. That these words involve arcana, every one may see from this alone, that no one can know what

is meant by *seeing after Him that seeth me*, except from the internal sense ; in which such things are contained as cannot be explained to the apprehension except by ideas like those of the angels, which do not fall into vocal expressions, only into the sense of such expressions, and this abstractedly from material ideas, from which are derived the ideas of the sense of vocal expressions. Of these things, which appear so obscure to man, the angels have ideas so clear and distinct, enriched with so many representations, that it would require a volume to describe but a small part of them.

1956. "Wherefore she called the well."—That it signifies the state of truth thence derived, appears from what has been already said ; and also from the signification of a well, as being truth, concerning which see above, n. 1927. As this truth was not seen in the rational, but beneath it, therefore, instead of the word for *fountain*, another word is here used in the original, which [properly means a *well*, and] is different from that used above, which is the common expression for a fountain.

1957. "The well of Him that liveth and seeth me."—That it signifies truth thus perspicuous, appears also from what has been stated, viz., that the Lord saw perspicuously how it was with the truth of this rational, that it was not good. The Lord's interior man, by which he saw this, is called "Him that liveth and seeth," because conjoined with the internal, which was Jehovah, who alone liveth and alone seeth, as was said above, n. 1954.

1958. "Behold, it is between Kadesh and Bared."—That this signifies the quality, viz., that he saw what was the quality of this truth, thus what was the quality of the rational, appears from the signification of Kadesh and Bared. That Kadesh signifies truth, and also contentions about truths, has been shown above, n. 1678 ; but Bared signifies what is beneath, thus scientific truth ; from which also the rational is derived. That names in the Word signify things, may be seen above, n. 1876, 1888, 1889 ; also n. 1224, 1264.

1959. "Verse 15. *And Hagar bare Abram a son ; and Abram called the name of his son, whom Hagar bare, Ishmael.*" "Hagar bare Abram a son," signifies, the rational man born of that conjunction and conception : "And Abram called the name of his son, whom Hagar bare, Ishmael," signifies, his quality.

1960. "Hagar bare Abram a son."—That it signifies the

rational man born of that conjunction and conception, appears from the signification of Hagar, of Abram, and of a son. That Hagar signifies the life of the affection of sciences of the exterior man, was stated above, n. 1895, 1896 : that Abram signifies the Lord's internal man, n. 1893, 1950 : and that a son signifies truth, consequently, the truth which was of this rational, n. 264, 489, 491, 532, 1147. Hence that Hagar bare Abram a son, signifies, the rational man born of that conjunction and conception. Into this meaning the literal sense is changed, when it comes to the angels, or is with the angels.

1961. "And Abram called the name of his son, whom Hagar bare, Ishmael."—That it signifies his quality, appears from the signification of a name, as being to know the quality of a thing, concerning which see n. 144, 145, 1754 ; and also from the representation and signification of Ishmael, as denoting rational truth, which is described in verses 11, 12, in these words : "Thou shalt call his name Ishmael, because Jehovah hath heard thy affliction : And he shall be a wild-ass man ; his hand shall be against all, and the hand of all against him : and he shall dwell against the faces of all his brethren : " concerning which expressions see the explication of those verses. His quality is there described.

1962. Verse 16. *And Abram was a son of eighty and six years, when Hagar bare Ishmael to Abram.* "Abram was a son of eighty and six years," signifies, the state of the Lord as to celestial goods acquired by temptation-combats : "when Hagar bare Ishmael to Abram," signifies, when the life of the affection of sciences brought forth the rational.

1963. "Abram was a son of eighty and six years."—That it signifies the state of the Lord as to celestial goods acquired by temptation-combats, appears from the signification of eighty, which number implies the same as forty, which, that it signifies temptations was shown above, n. 730, 862 ; and from the signification of six, as being combat, concerning which also above, n. 720, 737, 900 ; and likewise from the signification of ten, as being remains, concerning which see n. 576 ; which remains, with the Lord, were acquisitions of celestial goods, by which he united the Human Essence to the Divine, see n. 1906. Of these three numbers the number eighty and six is compounded ; which involves such things, and thus signifies the state of the Lord as to celestial goods acquired by temptation-combats : for all numbers in the Word signify things, as was shown above, n.

482, 487, 575, 647, 648, 755, 813. In the present case, the numbers having relation to years, and being mentioned historically concerning Abram, it appears as if they had no such signification : but nothing is written in the Word which does not pass into a spiritual and celestial sense as it reaches the angels ; for the angels are in no other than spiritual and celestial ideas : whilst the Word is read by man, they do not know or perceive what eighty and six mean, neither do they care of what age Abram was when Hagar bare Ishmael to him ; but from such number when read, those things are presented to them which the number involves ; and from the rest, things are presented as they are explained in the internal sense.

1964. "When Hagar bare Ishmael to Abram."—That it signifies when the life of the affection of sciences brought forth the rational, appears from the signification of Hagar, as being the life of the affection of sciences ; and from the signification of Ishmael, as being the rational first conceived, concerning which see above. As it is treated in this chapter, concerning the rational of man, which is described as to its quality when constituted by truths alone, and when constituted by goods and by truths derived from goods, it is to be known, that the rational can never be conceived and born, or formed, without scientifics and knowledges : but those scientifics and knowledges ought to have use for their end, and then they have life for their end, since all life has relation to uses, because it has relation to ends. Unless they are learned with a view to a life of uses, they are of no importance, because of no use. From scientifics and knowledges alone, without the life of use, a rational is formed as above described, like a wild-ass, morose, contentious, having a parched and dry life, from a certain fondness for truth defiled with self-love. But when they have use for their end, they then receive life from uses ; yet the quality of their life is according to that of the uses. They who learn knowledges in order to be perfected in the faith of love (for true and real faith is love to the Lord and neighborly love), are in the use of all uses, and receive from the Lord spiritual and celestial life ; and when they are in that life, they are in the faculty of perceiving all things which are of the Lord's kingdom. All the angels are in such a life, and are, in consequence, in intelligence itself and wisdom.

1965. This then is the internal sense of the things related in this chapter concerning Abram, Hagar, and Ishmael. But how

copious that sense is, or how indefinite are the things which it contains, may appear merely from this ; that as all and single things contained in the Word, in the internal sense regard the Lord, and treat of the Lord (the life of the Word because the Word itself, being thence derived), they treat also at the same time in the internal sense, concerning the Lord's kingdom in the heavens, and likewise concerning his kingdom on earth, that is, concerning the church. In like manner, they treat of every person in whom the kingdom of the Lord is ; and, moreover, in general, concerning every thing celestial and spiritual : for all these things are from the Lord. Hence it is, that by Abram is also represented the celestial church, the celestial man, and likewise the celestial itself, &c. But to extend the explication to all these particulars would be to extend it to a great length indeed.

CONCERNING VISIONS AND DREAMS, ALSO CONCERNING THE PROPHETICAL ONES WHICH ARE IN THE WORD.

1966. THE way in which visions take place, and what visions are genuine, is known to few : and because I have now for several years been almost continually with those who are in the other life, as may abundantly appear from the First Part of this work, and have there seen stupendous things ; so also I have been informed concerning visions and dreams by lively experience, and am at liberty to relate the following particulars respecting them.

1967. The visions of some are much spoken of, who have said that they have seen many things : they did see them, it is true, but in phantasy. I have been instructed concerning those visions, and it was likewise shown me how they exist. There are spirits who induce such appearances by phantasies, that they seem as if they were real. For example ; if any thing is seen in the shade, or by moonlight, or even in open day if the object be in a dark place, those spirits keep the mind of the beholder fixedly and unceasingly in the thought of some particular thing, either of an animal, or a monster, or a forest, or some such thing ; and so long as the mind is kept in this thought, the phantasy is increased, and that to such a degree, that the person is persuaded, and sees, just as if the things were really there ; when, nevertheless, they are nothing but illusions. Such occurrences take place with those who indulge much in phantasies, and are in infirmity of mind and hence are rendered credulous. Such are visionaries.

1968. Enthusiastic spirits are of a similar nature : but these

have visions about matters of faith, by which they are so firmly persuaded, and persuade others, that they will swear what is false to be true, and what is fallacious to be real. Concerning this kind of spirits many things might be here related from experience; but, by the divine mercy of the Lord, we shall speak specially concerning them. They contracted that nature from the persuasions and principles of the false, when they lived in the world.

1969. Evil spirits in the other life are scarce any thing but lusts and phantasies, having acquired to themselves no other life. Their phantasies are such, that they perceive no other than that the thing is as they fancy. The phantasies of men cannot be compared with theirs, for spirits are in a more excellent state even as to such things. Such phantasies are perpetual with the infernals; and thereby they miserably torment one another.

1970. By genuine visions are meant visions, or sights, of those objects which really exist in the other life, and which are nothing but real things, which may be seen by the eyes of the spirit, but not by the eyes of the body, and which appear to man when his interior sight is opened by the Lord. This interior sight is that of his spirit; into which, also, he comes, when, being separated from the body, he passes into the other life: for man is a spirit clothed with body. Such were the visions of the prophets. When this sight is opened, then the things which exist amongst spirits are seen in a clearer light than that of mid-day in this world, and not only are representatives seen, but also the spirits themselves, accompanied with a perception who they are, and likewise of what quality they are, where they are, whence they come, and whither they go, of what affection, of what persuasion, yea, of what faith they are, n. 1388, 1394: all confirmed by living discourse altogether like that of men, and this without any fallacy.

1971. The visions which exist before good spirits are representatives of those things that are in heaven; for what exists in heaven in the presence of the angels, when it descends into the world of spirits, is changed into representatives, from which, and in which, may be clearly seen what they signify. Such representations are perpetual with good spirits, with a beauty and agreeableness scarce expressible.

1972. As to what concerns the visions or rather sights, which appear before the eyes of the spirit, not before the eyes of the body, they are more and more interior: those which I have seen in the world of spirits I saw in a clear light; but more obscurely the things which exist in the heaven of angelic spirits, and still more obscurely those which exist in the heaven of angels; for the sight of my spirit has seldom been open to that degree. Nevertheless it was given me to know by a certain perception, the nature of which cannot be described, what they discoursed about, often through intermediate spirits. Sometimes the things there

appeared to me in the shade of the light of heaven ; which shade is not similar to the shade of the light of this world, being a light growing attenuate and imperceptible by its incomprehensibility, equally before the understanding and before the sight.

1973. To relate all the kinds of visions would be too tedious, their variety being so great : for illustration, however, it is proper to mention two, from which the quality of all may appear ; and, at the same time, how spirits are affected with the things which they see, and how evil spirits are tormented, when they are deprived of the power of seeing and hearing what others see and hear. For they cannot bear that such power should be taken away from them ; for spirits have not the sense of taste, but a desire, like an appetite, of knowing and learning, in its stead. This is, as it were, their food, with which they are nourished, see n. 1480. How much, then, they are tormented when deprived of this food, may appear from the following example.

1974. After a disturbed sleep, about the first watch, there was presented a most pleasant sight : there were garlands as of laurel, perfectly fresh, disposed in most beautiful order, having a sort of living motion, of such elegance and neatness as cannot be described for their beauty and harmony, and for the affection of blessedness which thence flowed. They were in a double series at a little distance from each other, arranged together to a considerable length, and constantly varying their state of beauty. This was visible to spirits, even to wicked ones. Afterwards there succeeded another sight, still more beautiful, in which was somewhat of celestial happiness, but it was only obscurely visible : it consisted of infants engaged in celestial sports, who affected the mind in a manner inexpressible. Afterwards I discoursed with spirits concerning these sights, who confessed that they had seen the first in like manner as I, but the other only obscurely, so that they could not say what it was. Hence there arose indignation amongst them, and afterwards by degrees envy, because it was said that angels and infants saw it. This envy of theirs it was given sensibly to perceive, so that nothing escaped me, so far as was necessary for instruction. Their envy was such, that it not only caused in them the utmost uneasiness, but even anguish and interior pain : and solely for the reason, that they did not see the second sight also. They were thence led through varieties of envy, till they were grieved at heart. When they were in that state, I discoursed with them concerning their envy, observing that they might be content with having seen the first sight, and that they might have seen the other also if they had been good. Hence again indignation exasperated their envy, which further increased to such a degree, that afterwards they could not endure the least recollection of it, without being affected with pain. The states and progressions of their envy, with its degrees and increments, and with the

varied and mixed vexations of mind and heart, cannot be described. Thus it was shown how the wicked are tormented by envy alone, when they behold from a distance the blessedness of the good, yea, when they only think about it.

1975. As to what relates to dreams, it is well known that the Lord revealed the arcana of heaven to the prophets, not only by visions, but also by dreams, and that dreams were equally representative and significative as visions, and that they were commonly of one sort; and further, that things to come were discovered by dreams to others as well as to the prophets; as in the case of Joseph's dreams, and of the dreams of those who were with him in prison, and also of Pharaoh, of Nebuchadnezzar, and others. It may hence appear, that dreams of that sort come by influx from heaven as well as visions, with this difference, that dreams come when the corporeal part is asleep, but visions when it is not asleep. In what manner prophetic dreams, and such as are recorded in the Word, flow in, yea, descend from heaven, has been shown me to the life; concerning which it is permitted to relate from experience the following particulars.

1976. There are three sorts of dreams. The first sort come mediately through heaven from the Lord; such were the prophetic dreams recorded in the Word. The second sort come through angelic spirits, particularly those who are in front above to the right, where are things paradisiacal: it was thence that the men of the Most Ancient Church had their dreams, which were instructive, n. 1122. The third sort come through the spirits who are near when man is asleep, which also are significative. But phantasic dreams have another origin.

1977. In order that I might know perfectly how dreams come by influx, I was put to sleep, and dreamed that a ship arrived laden with delicious eatables of every sort. The things contained in the ship were not seen, but were in store. Upon the ship stood two armed sentinels, beside a third who was commander of the ship. The ship passed into a kind of roofed dock. Hereupon I awoke, and thought about the dream. The angelic spirits who were above in front to the right, then addressed me, and said, that they had introduced this dream. And that I might know of a certainty that this was the case, I was let into a state as it were asleep and at the same time awake, when in like manner they introduced various pleasant and delightful things; as an unknown little animal, which was dissipated into a resemblance of blackish and shining rays, that darted into the left eye with astonishing quickness: they also brought men before me, as likewise infants variously adorned; besides other objects, with agreeableness inexpressible: concerning all which also I discoursed with them. This was done, not once only, but several times, and each time I was instructed by them in vocal language. The angelic spirits,

who dwell on the confines of the paradisiacal abodes, are they who insinuate such dreams; to whom is also allotted the office of watching over certain men during sleep, to prevent the infestations of evil spirits. This office they discharge with the utmost delight, insomuch that there is an emulation amongst them who shall attend; and they love to affect man with the joys and delights which they observe in his affection and temper. These angelic spirits are of those, who, in the life of the body, delighted and loved, by every means and endeavor, to render the life of others happy. When the sense of hearing is so far opened, there is heard thence, as from afar, a sweet sonorous modulation as of singing. They said, that they did not know whence such things, and so beautiful and agreeable representatives, come to them in an instant; but they were told that it was from heaven. They belong to the province of the cerebellum, because the cerebellum, as I have been instructed, is awake during sleep, when the cerebrum is asleep. The men of the Most Ancient Church had thence their dreams, with a perception what they signified; from whom, in a great measure, came the representatives and significatives of the ancients, under which things deeply hidden were conveyed.

1978. Moreover there are other spirits, who belong to the province of the left thorax, by whom they are often interrupted; also by others; whom yet they do not regard.

1979. It has been often given after such dreams, to discourse with the spirits and angels who introduced them, they relating what they had introduced, and I what I had seen. But to adduce the experience of all these things, would take too much room.

1980. It is worthy of mention, that, after my awaking, and relating what I had seen in sleep, and this in a long series, some angelic spirits (not of those above-mentioned) said, that what I related coincided exactly, and was the same, with what they had been conversing about, and differed in no respect, but yet that the things I related were not the real things about which they discoursed, but only the representatives of them, into which their ideas were turned and changed in the world of spirits; for the ideas of the angels are in the world of spirits turned into representatives: hence all and single things about which they had discoursed, were thus represented in my dream. They further declared, that the same discourse was capable of being turned into other representations, yea, into similar and dissimilar ones, with an indefinite variety; and that such as I had experienced, were according to the state of the spirits about me, and hence according to my own state in which I was at the time: in short, that several dissimilar dreams may descend and be presented from the same discourse, thus from one origin, by reason, as has been stated, that the things which are in man's memory and affection are re-

ipient vessels, in which ideas are varied and received representatively, according to the variations of their form, and changes of their state.

1981. Another instance of a similar kind I am at liberty to relate. I had a dream, but of a common sort; and when I was awake, I related the whole from the beginning to end. The angels said that what I related coincided exactly with the things about which they had discoursed with each other, not that these were the things which were in the dream, but altogether different things, into which the thoughts of their speech were turned, yet so that they were representative and correspondent, yea, even in every particular, so that nothing was wanting. I then discoursed with them concerning influx, and how such things flow in and are varied. There was a person of whom I had formed an idea that he was in natural truth, which idea I conceived from the actions of his life: the discourse amongst the angels was concerning natural truth; wherefore that person was represented to me; and the things which he said to me, and did, in my dream, followed in an orderly way of representation and correspondence from the mutual discourse of the angels; but still there was nothing altogether alike or the same.

1982. Certain souls recently from the world, who desire to see the glory of the Lord, before they are such that they can be admitted, are cast, as to their exterior senses and inferior faculties, into a kind of sweet sleep, and then their interior senses and faculties are raised into an eminent wakefulness, and thus they are let into the glory of heaven. But wakefulness being restored to the exterior senses and faculties, they return to their former state.

1983. Evil spirits have the greatest and most burning desire to infest and assault man during sleep; but he is then particularly guarded by the Lord; for love never sleeps. The spirits who infest are miserably punished. I have heard their punishments, so often that I cannot enumerate them: they consist in disceptions, concerning which n. 829, 957, 959, under the heel of the left foot, continued sometimes for hours together. Sirens, who are interior witches, are they who particularly beset man during night, when they endeavor to infuse themselves into his interior thoughts and affections; but they are constantly driven away by angels from the Lord, and are at length deterred by most grievous punishments. They have at times discoursed with others during night, in all respects as from me, in a speech like mine, so like that it could not be distinguished, suggesting filthy things, and persuading fables. I was once in a most sweet sleep, in which I had no sensation but of delightful rest; when I awoke, certain good spirits began to chide me for having infested them, so cruelly, as they said, that they supposed themselves to be in hell; the blame of which they laid upon me. To whom I replied, that I knew nothing about the

matter, but that I had slept most quietly, so that it was impossible I could have been troublesome to them. Being amazed at this, they perceived at length that it had been effected by the magical arts of sirens. The like was also shown me afterwards, that I might know the quality of the sirens. They consist chiefly of such of the female sex, as, in the life of the body, had studied by interior artifices to allure to themselves male companions, insinuating themselves by things external, by every method engaging their minds, entering into the affections and delights of every one, but with an evil end, especially that of ruling. Hence they have such a nature in the other life, that they seem to be able of themselves to do every thing, imbibing and contriving various arts, which they suck in as greedily as sponges do water, whether clean or filthy: so do they receive alike things profane and holy, which, having received, they bring into act, with a view, as stated, of ruling. It was given me to perceive their interiors, and to discern how filthy they are, and how polluted with adulteries and hatreds. It was also given me to perceive how strongly operative their sphere is. They reduce their interiors into a state of persuasion, so that their interiors may conspire with their exteriors to effect what they purpose: they thus compel and violently drive other spirits to think in all respects as they do. No reasonings are manifested amongst them; but there is a certain simultaneous somewhat of reasonings inspired by evil affections, which thus operates, with application to particular tempers, so gaining an entrance into the minds of others, whom they induce and either overpower or ensnare by persuasion. They study nothing more than to destroy conscience, and when this is destroyed, they possess the interiors of men, yea, obsess them, although man is ignorant of it. At this day there do not exist external obsessions, as formerly, but internal ones, occasioned by such spirits. They who have no conscience are thus obsessed. The interiors of their thoughts are in a state of not dissimilar insanity; but they are concealed and veiled over with an external decorum and feigned uprightness, from motives of self-honor, gain, and reputation. This may also be known to themselves, if they do but attend to their thoughts.

CHAPTER SEVENTEENTH.

1984. FEW can believe that there is in the Word an internal sense, which does not at all shine forth from the letter, and this because such internal sense is so remote from the literal sense, that it is, as it were, as distant, as heaven is from earth. But that the literal sense contains such things in it, and that it is representative and significative of arcana which no one sees but the Lord, and angels

from the Lord, appears from what has been advanced throughout the First Part of this work. The literal sense, in respect to the internal sense, is as the body of a man in respect to his soul. Whilst man is in the body, and thinks from corporeal things, he is almost totally ignorant of the soul; for the functions of the body are different from those of the soul, insomuch that if the functions of the soul were discovered, they would not be recognised to be such. Thus it is also with the internal things of the Word; in them is its soul, that is, its life; these have respect solely to the Lord, to his kingdom, to the church, and to the things appertaining to his kingdom and church in man; and when these things are respected, it is the Word of the Lord, for then there is life itself in them. That this is the case, has been abundantly proved in the First Part; and it has been given me to know it of a certainty: for no ideas concerning corporeal and worldly things can possibly pass to the angels, such ideas being cast off, and altogether removed, as soon as ever they depart from man; as was shown from actual experience in the First Part, n. 1769—1772; and how they are changed, n. 1872—1876. This may also sufficiently appear from many passages in the Word, which are in no sort intelligible in the literal sense, and which could not be recognised as the Word of the Lord, unless they had in them such a soul, or life; neither would they appear as divine to any one, who had not been taught from his infancy to believe that the Word was inspired, and consequently holy. Who would know from the literal sense what is signified by the things which Jacob spoke to his sons before his death, Gen. xlix.; that “Dan should be a serpent by the way, an adder in the path-way, that biteth the horse’s heels, so that his rider shall fall backward,” verse 17; that “A troop shall spoil Gad, and he shall spoil the heel,” verse 19; that “Naphtali is a hind let loose, giving goodly words,” verse 21; that “Judah shall bind his foal to the vine, and his ass’s colt unto the choice vine: he shall wash his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk,” verses 11, 12. So in many passages in the prophets, the signification of which can appear only from the internal sense, in which all and single things cohere in most beautiful order. The case is the same with what the Lord said in Matthew concerning the last times: In the consummation of the age “the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn,” xxiv. 29, 30. These words by no means signify the darkening of the sun and moon, nor the falling of the stars from heaven, nor the mourning of tribes, but they relate to charity and faith, which in the internal sense are the sun and moon, and which will be dark-

ened; also, to the knowledges of good and truth, which are the stars, and are here called the powers of the heavens, which thus shall fall away and disappear; as will likewise all things appertaining to faith, which are the tribes of the earth, as was also shown in the First Part, n. 31, 32, 1053, 1529, 1530, 1531, 1808. From these few instances then may appear what the internal sense of the Word is, and that it is remote, and in some cases very remote, from the literal sense: but still the literal sense represents truths, and exhibits appearances of truth, in which man may abide when he is not in the light of truth.

CHAPTER XVI.

1. AND Abram was a son of ninety and nine years: and **ГЕНОВАН** appeared unto Abram, and said unto him, I am God Shaddai; walk before me, and be thou perfect.

2. And I will set my covenant between me and thee, and will multiply thee most exceedingly.

3. And Abram fell on his face: and God spake with him, saying,

4. I, behold my covenant is with thee, and thou shalt be for a father of a multitude of nations.

5. And thy name shall not any more be called Abram, but Abraham shall thy name be, because I have made thee to be a father of a multitude of nations.

6. And I will make thee fruitful most exceedingly; and I will make thee become nations, and kings shall come out of thee.

7. And I will establish my covenant between me and thee and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.

9. And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations.

10. This is my covenant which ye shall keep between me and you and thy seed after thee; Every male among you shall be circumcised.

11. And ye shall circumcise the flesh of your foreskin; and it shall be a sign of the covenant between me and you.

12. And a son of eight days shall be circumcised among you, every male in your generations, he that is born in the house, or bought with silver, of every son that is a stranger, who is not of thy seed.

13. He shall surely be circumcised that is born in thy house, and he that is bought with thy silver: and my covenant shall be in your flesh for an everlasting covenant

14. And the uncircumcised male, who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath made void my covenant.

15. And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

16. And I will bless her, and will give thee a son also of her: yea, I will bless her, and she shall become nations; kings of people shall be of her.

17. And Abraham fell upon his face, and laughed, and said in his heart, Shall there be born to a son of a hundred years? and shall Sarah, a daughter of ninety years, bear?

18. And Abraham said unto God, O that Ishmael might live before thee!

19. And God said Sarah thy wife shall indeed bear thee a son; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant to his seed after him.

20. And as for Ishmael, I have heard thee: behold, I will bless him, and I will make him fruitful and will multiply him most exceedingly; twelve princes shall he beget; and I will make him become a great nation.

21. But my covenant will I establish with Isaac, whom Sarah shall bear to thee at this set time in the next year.

22. And he left off speaking with him: and God went up from Abraham.

23. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his silver, every male among the men of Abraham's house, and circumcised the flesh of their foreskin, in the self-same day, as God had said unto him.

24. And Abraham was a son of ninety and nine years when he was circumcised in the flesh of his foreskin.

25. And Ishmael his son was a son of thirteen years, when he was circumcised in the flesh of his foreskin.

26. In the self-same day was Abraham circumcised and Ishmael his son.

27. And all the men of his house, he that was born in the house, and he that was bought with silver of a son that was a stranger, were circumcised with him.

THE CONTENTS.

1985. THE subject treated of in this chapter is the union of the Divine Essence of the Lord with the Human, and of the Human

with the Divine; and also, the Lord's conjunction by the Human Essence with mankind.

1986. That JEHOVAH was manifested to the Lord in his Human, verse 1. Foretelling union, verses 2, 3, viz., of the Divine with the Human, and of the Human with the Divine, verses 4, 5. And that from him is all good and truth, verse 6. That thus the conjunction of the Divine with mankind would be effected by him, verse 7. And that the heavenly kingdom would be his, which he would give to those who should have faith in him, verses 8, 9. But that man must first remove evil loves and their filthy lusts, and thus be purified: this is what was represented and is signified by circumcision, verses 10, 11. Thus conjunction would be effected, both with those within the church and those out of it, verse 12. That purification must needs precede, otherwise there would be no conjunction but damnation; and that the conjunction yet cannot exist but in the impure of man, verses 13, 14. The union of the Human Essence with the Divine, or of truth with good, is foretold, verses 15, 16, 17. Also conjunction with those who are in the truths of faith, both those who belong to the celestial church and those who belong to the spiritual church, verses 18, 19. And that the latter also should be imbued with the goods of faith, verse 20. The conclusion, that all this would be effected by the union of the Human Essence with the Divine in the Lord, verse 21. The end of the prediction, verse 22. That thus it should be effected, and that it was thus effected, verses 23—27.

THE INTERNAL SENSE.

1987. VERSE 1. *And Abram was a son of ninety and nine years: and Jehovah appeared unto Abram, and said unto him, I am God Shaddai; walk before me, and be thou perfect.* "Abram was a son of ninety and nine years," signifies, the time before the Lord fully conjoined the internal man with the rational; Abram signifies the Lord in that state, and in that age: "And Jehovah appeared unto Abram," signifies, manifestation: "and said unto him," signifies, perception: "I am God Shaddai," signifies, in the literal sense, the name of the God of Abram, by which name the Lord was first represented to the patriarchs: "Walk before me," signifies, the truth of faith: "and be thou perfect," signifies, the good.

1988. "And Abram was a son of ninety and nine years."—That it signifies the time before the Lord fully conjoined the

internal man with the rational, appears from the signification of nine when it precedes ten, or, what is the same, of ninety-nine when it precedes a hundred : for Abram, when Isaac was born to him, was a hundred years old. The nature of the internal sense of the Word may particularly appear from numbers, as well as from names. Numbers in the Word, of whatever amount, signify things, as also do names : for there is nothing in any part of the Word which does not contain the divine, or which has not an internal sense ; and how remote that is from the literal sense, appears more especially from this circumstance. For the names and numbers are not at all attended to in heaven, but only the things which are signified by names and numbers ; as, for example : whenever the number seven occurs, instead of seven there is presented to the angels something holy ; for seven signifies the holy, because the celestial man is the seventh day or the sabbath, thus the Lord's rest, see n. 84—87, 395, 433, 716, 881. It is the same with other numbers, thus with twelve ; whenever the number twelve occurs, there is presented to the angels an idea of all things which are of faith, by reason that the twelve tribes had that signification, n. 577.—That numbers in the Word signify things, may be seen in Part First, n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893. The case is the same with the number ninety-nine. That this number signifies the time before the Lord fully conjoined the internal man with the rational, appears from the signification of a hundred years, which was Abram's age when Isaac was born to him, by whom was represented and signified the Lord's rational man which was conjoined with his internal, that is, with the Divine. A hundred, in the Word, signifies the same as ten, because that number is composed of ten multiplied by ten, and ten signifies remains, as was shown in Part First, n. 576 ; what remains appertaining to man are, may be seen, n. 468, 530, 561, 660, 1050 ; and what remains with the Lord are, may be seen n. 1906. These arcana cannot be further explained : but every one may conceive them, provided he first learn what remains are (for at the present day this is unknown) ; and provided it be known that remains, with the Lord, signify the divine goods which he procured to himself by his own power, and by which he united the Human Essence to the Divine. Hence may appear what is signified by ninety-nine, which number, as preceding a hundred, signifies the time before the Lord fully conjoined the internal man with the rational. By

Ishmael was represented the Lord's first rational, the quality of which was sufficiently shown in the preceding chapter ; but by Isaac is represented the Divine Rational of the Lord, as will appear in what follows. That Abram tarried so long in the land of Canaan, being now twenty-four years, ten before Ishmael was born, and thirteen afterwards, and that he had no son as yet from Sarai his wife, but that a promise of a son was first given him, when he was ninety-nine years old, every one must see, involves some arcanum ; the arcanum is, that he thereby represented the union of the Lord's Divine Essence with the Human, and indeed of his internal man, which was Jehovah, with his rational.

1989. That Abram signifies the Lord in that state and in that age, appears from what has been before said concerning Abram. Abram, in the internal sense, represents the Lord ; for no other Abram is understood in heaven, when the name occurs in the Word. They who are born within the church, and have heard of Abram from the Word, do indeed, when they enter the other life, retain a knowledge of him, but as he is like any other individual, and cannot be of any help to them, they no longer care for him ; and they are informed, that by Abram, in the Word, no other is understood than the Lord : but the angels, who are in celestial ideas, and do not fix them upon any particular man, are altogether ignorant of Abram, wherefore, when the Word is read by man, and Abram is named, they have no perception of any other than the Lord ; and at these words, they have a perception of the Lord in that state and in that age ; for here Jehovah speaks with Abram, that is, with the Lord.

1990. "Jehovah appeared to Abram."—That it signifies manifestation, appears without explication ; for, as was said, by Abram is represented the Lord. No man in the whole world ever saw Jehovah the Father of the Lord, save the Lord alone ; as he himself has declared in John : "No one hath seen God at any time ; the only-begotten Son, who is in the bosom of the Father, he hath brought him forth to view," i. 18 : again : "Ye have neither heard his voice,—nor seen his shape," v. 37 : and again in the same evangelist : "Not that any one hath seen the Father, save He who is with the Father : he hath seen the Father," vi. 46. The Infinite itself, which is above all the heavens, and above the inmosts with man, cannot be manifested except by the Divine Human, which exists with the

Lord alone. The communication of the Infinite with finite beings is not possible in any other way ; which also is the reason, that, when Jehovah appeared to the men of the Most Ancient Church, and afterwards to those of the Ancient Church after the flood, and also in succeeding times to Abraham and to the prophets, he was manifested to them as a man ; and that this man was the Lord, he himself expressly teaches in John : “ Your father Abraham rejoiced to see my day ; and he saw it, and was glad :—Verily, verily, I say unto you, before Abraham was, I am,” viii. 56, 58. The same is declared in the prophets ; as in Daniel, to whom he appeared as the Son of Man, vii. 13. Hence it may appear, that the Infinite Esse, which is Jehovah, could never have been manifested to man, except by the Human Essence, consequently, by the Lord ; and thus that it was manifested to none but to the Lord alone. In order therefore that he might be present with man, and conjoined to him, after man had altogether removed himself from the Divine, and had immersed himself in filthy lusts, and thereby in things merely corporeal and earthly, he actually assumed the Human Essence itself by nativity, that thus he might still adjoin the Infinite Divine itself to man, who was so far removed ; otherwise men must have perished with the death of the damned to eternity. The other arcana relating to the manifestation of Jehovah in the Human of the Lord, when he was in the state of humiliation, before he fully united the Human Essence to the Divine, and glorified it, will, by the divine mercy of the Lord, be explained, as far as they are capable of being apprehended, in the following pages.

1991. “ And he said unto him.”—That it signifies perception, appears from the Lord’s perception, which was from Jehovah, concerning which above, n. 1919 ; and because by Jehovah or God’s saying, in the internal sense, is signified perceiving, n. 1602, 1791, 1815, 1819, 1822.

1992. “ I am God Shaddai.”—That it signifies, in the literal sense, the name of the God of Abram, by which the Lord was first represented before the patriarchs, appears from what is said in the Word concerning Abram, and concerning the house of his father, as worshipping other gods. In Syria, whence Abram came, there were remains of the Ancient Church, and there several families retained its worship ; as appears from Eber, who was of that country, and from whom was the Hebrew nation, which also retained the name of Jehovah, as appears from

what was shown in the First Part, n. 1343 ; and from Balaam, who also was of Syria, and who offered sacrifices, and called Jehovah his God. That he was of Syria, appears Numb. xxiii. 7 ; that he offered sacrifices, appears Numb. xxii. 39, 40 ; xxiii. 1, 2, 3, 14, 29 ; that he called Jehovah his God, appears Numb. xxii. 8, 13, 18, 31 : xxiii. 8, 12, 16. But it was not so with the house of Terah, the father of Abram and Nachor. This was one of the families of the nations which had not only lost the name of Jehovah, but also served other gods, and, instead of Jehovah, worshiped Shaddai, whom they called their god. That they had lost the name of Jehovah, appears from what was adduced in the First Part, n. 1343 ; and that they served other gods, is plainly declared in Joshua : " Joshua said unto all the people, Thus saith Jehovah the God of Israel : Your fathers dwelt beyond the river in old time, Terah the father of Abraham and the father of Nachor ; and they served other gods. Now fear ye Jehovah, and serve him in sincerity and in truth ; and put away the gods which your fathers served beyond the river, and in Egypt, and serve Jehovah : and if it be evil in your eyes to serve Jehovah, choose ye this day whom ye will serve, whether the gods whom your fathers served beyond the river,—or the gods of the Amorites," xxiv. 2, 14, 15. That Nachor, also, Abram's brother, and the nation descended from him, served other gods, appears from Laban the Syrian, who dwelt in the city of Nachor, and who worshiped images, or Teraphim, which Rachel took away, Gen. xxiv. 10 ; xxxi. 19, 26, 32, 34 ; see also what is said on that subject in the First Part, n. 1356. That instead of Jehovah they worshiped Shaddai, whom they called their God, is plainly declared in Moses : " I appeared unto Abraham, Isaac, and Jacob, as God Shaddai, but by my name Jehovah I was not known to them," Exod. vi. 3. Hence it may appear of what quality Abram was in his youth, viz., that he was, like other Gentiles, an idolater, and that he had not yet, whilst in the land of Canaan, rejected from his mind the God Shaddai, by whom is signified, in the literal sense, the name of the God of Abram : and that by this name the Lord was first represented before them, namely, Abraham, Isaac, and Jacob, appears from the passage cited, Exod. vi. 3. The reason that the Lord was pleased first to be represented before them by the name of Shaddai, is, because the Lord never wills to destroy suddenly, much less instantaneously, the worship insinuated in any one from infancy ; for this would be to pluck

up the root, and thus to destroy the holy of adoration and worship deeply implanted, which the Lord never breaks, but bends. The holy of worship, rooted in early life, is of such a nature, that it cannot endure violence, but must be bent with moderation and gentleness. Such is the case with the Gentiles, who, in the life of the body, had worshiped idols, and yet had lived in mutual charity: the holy of their worship is not, in the other life, removed instantaneously, but successively: for they who have lived in mutual charity, are capable of having the goods and truths of faith easily implanted in them, which afterwards they receive with joy: for charity is the ground itself. Thus it was with Abraham, Isaac, and Jacob; the Lord suffered them to retain the name of God Shaddai, insomuch that he said that he was God Shaddai, which he did on account of its signification. Interpreters translate the name "Shaddai" by "the Almighty;"* others by "the Thunderer;" but it properly signifies a Tempter, and a Benefactor after temptations. This appears in Job, who so often mentions the name, because he was in temptations; as in the following passages: "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of Shaddai," v. 17. "The arrows of Shaddai are within me,—the terrors of God do set themselves in array against me," vi. 4. "He forsaketh the fear of Shaddai," vi. 14. "I would speak to Shaddai, and I desire to reason with God," xiii. 3. "He stretcheth out his hand against God, and strengtheneth himself against Shaddai," xv. 25. "His eyes shall see his destruction, and he shall drink of the wrath of Shaddai," xxi. 20. "Shaddai thou shalt not find him: great in power, and in judgment, and in plenty of justice, he will not afflict," xxxvii. 23. Also in Joel: "Alas, for the day! for the day of Jehovah is at hand, and as a destruction from Shaddai it shall come," i. 15. That such is its signification may likewise appear from the word Shaddai itself, which signifies devastation, thus temptation, for temptation is a species of devastation. But because it took its origin from the nations of Syria, he is not called "Elohim Shaddai," but "El Shaddai," and in Job only "Shaddai," and "El" or "God" is mentioned separately.† As there is after temptations solace, they also attributed to the

* It is always so rendered in the English Bible. *Edit.*

† *Elohim* is the word commonly used for "God" in the Hebrew Scriptures; though *El*, bearing the same meaning, but with more particular reference to the idea of *power* or *might*, also occurs frequently. *Edit.*

same Shaddai the good thence ensuing ; as in Job, xxii. 17, 23, 25, 26 ; also the understanding of truth, which likewise is thence, xxii. 8 ; xxxiii. 4. Because he was thus held to be the God of truth (for devastation, temptation, chastisement, and rebuke, are never of good, but of truth) ; and because the Lord was by him represented to Abraham, Isaac, and Jacob ; therefore the name was retained even with the prophets : but in them by Shaddai is understood truth. Thus in Ezekiel, speaking of the cherubim : “ I heard the voice of their wings, as the voice of many waters, as the voice of Shaddai, when they went, the voice of a tumult, as the voice of a camp,” i. 24. Again, in the same prophet : “ The court was full of the brightness of the glory of Jehovah ; and the voice of the wings of the cherubim was heard, even to the outer court, as the voice of God Shaddai when he speaketh,” x. 4, 5. Jehovah here denotes good, and Shaddai truth : by wings, in like manner, are signified, in the internal sense, things which are of truth. Isaac and Jacob also make mention of God Shaddai in a like sense, viz., as one who tempts, and delivers from temptation, and afterwards blesses. Thus Isaac said to his son Jacob, when he fled because of Esau : “ God Shaddai bless thee, and make thee fruitful, and multiply thee,” Gen. xxviii. 3. Jacob said to his sons, when they went into Egypt to buy corn, and were so much afraid of Joseph : “ God Shaddai give you mercy before the man, that he may send away your other brother, and Benjamin,” Gen. xliii. 14. So Jacob, then Israel, blessing Joseph, who was in the evils of temptations more than his brethren, and was delivered out of them, says, “ By the God of thy father, who shall help thee, and by Shaddai, who shall bless thee,” Gen. xlix. 25. Hence then it is, that the Lord first willed to be represented by God Shaddai, whom Abram worshiped, saying, “ I am God Shaddai ; ” in like manner afterwards to Jacob, “ I am God Shaddai : be fruitful and multiply,” Gen. xxxv. 11 ; because also, it was previously treated in the internal sense, concerning temptations. The worship of Shaddai had its origin amongst this people from this circumstance, that (as with a certain nation concerning which, by the divine mercy of the Lord, more will be said elsewhere) with those who were of the Ancient Church, there were often heard rebuking spirits, and afterwards spirits who brought consolation, by the members of the Ancient Church : the rebuking spirits were perceived on the left side beneath the arm, and angels were then present from the

head, who governed the spirits, and moderated their rebuke ; and as they supposed every thing to be divine which was said to them by spirits, they named that rebuking spirit Shaddai ; and because he afterwards comforted them, they called him God Shaddai. The people who lived at that time, as also the Jews, in consequence of not understanding the internal sense of the Word, held it as a point of religion, that all evil, consequently all temptation, comes from God, as well as all good, and, consequently, all comfort : but that the case is otherwise, may be seen in the First Part, n. 245, 592, 696, 1093, 1874, 1875.

1993. "Walk before me."—That it signifies the truth of faith, appears from the signification of walking, as being to live according to the truth of faith, concerning which see n. 519 ; and also from the signification of a way, of which walking is predicated, as denoting truth, concerning which see n. 627.

1994. "And be thou perfect."—That it signifies the good of charity, appears from the signification of perfect, as denoting to do good from truth, that is, good from the conscience of truth, thus from charity, for charity forms conscience, concerning which signification of it see n. 612. But because the Lord is treated of in the internal sense, by perfect is signified the good of charity ; for good proceeds from charity, insomuch that even the truth which is thence, is good.

1995. Verse 2. *And I will set my covenant between me and thee, and will multiply thee most exceedingly.* "I will set my covenant between me and thee," signifies the union of the internal man, which was Jehovah, with the interior : "and will multiply thee most exceedingly," signifies, the fructification of the affection of truth to infinity.

1996. "I will set my covenant between me and thee."—That it signifies the union of the internal man, which was Jehovah, with the interior, appears from the signification of a covenant, as being conjunction ; for wherever mention is made in the Word of a covenant between Jehovah and man, nothing else is signified by it in the internal sense, than the Lord's conjunction with man. The covenants so often established between Jehovah and the posterity of Jacob, had no other representation than this : but as this was shown fully in the First Part, n. 665, 666, 1023, 1038, 1864, it would be superfluous to prove it again here. The Lord's internal man was Jehovah, because conceived of Jehovah ; but the interior is here represented by Abram, wherefore the "covenant between me and thee," sig-

nifies the union of the internal man, or Jehovah, with the interior, thus with the Lord's Human Essence.

1997. "And will multiply thee most exceedingly."—That it signifies the fructification of the affection of truth to infinity, may appear from the signification of multiplying, which is predicated of truth, concerning which see n. 43, 55, 913, 983; and because it relates to the Lord, it signifies the fructification of truth from good to infinity, concerning which see above, n. 1940. There are two affections, viz., the affection of good and the affection of truth; and the affection of good is to do good from the love of good, and the affection of truth is to do good from the love of truth. These two affections appear at first view as if they were the same, but they are distinct from each other, both in respect to their essence and to their origin. The affection of good, or the doing good from the love of good, is properly of the will; but the affection of truth, or the doing good from the love of truth, is properly of the understanding. Thus these two affections are distinct from each other, like the will and the understanding. The affection of good is from celestial love, but the affection of truth is from spiritual love. The affection of good can be predicated only of the celestial man; but the affection of truth of the spiritual man; what the celestial is, and the celestial man, and what the spiritual is, or the spiritual man, was sufficiently shown in the First Part. The Most Ancient Church, which was before the flood, was in the affection of good; but the Ancient Church, which was after the flood, was in the affection of truth; for the former was a celestial church, but the latter was a spiritual church. All angels in the heavens are distinguished into celestial and spiritual, the celestial being those who are in the affection of good, and the spiritual those who are in the affection of truth: to the former the Lord appears as a sun, but to the latter as a moon, n. 1529, 1530, 1531, 1838. This, or the affection of truth, the Lord united to the affection of good, which is to do good from the love of good, when he united the Human Essence to the Divine. Hence by multiplying most exceedingly is signified the fructification of truth from good to infinity.

1998. Verse 3. *And Abram fell on his faces: and God spake with him, saying.* "Abram fell on his faces," signifies, adoration: "and God spake with him, saying," signifies a degree of perception. He is called "God," because by God Shaddai, whom Abram worshiped, is represented the Lord;

also, because the subject treated of is truth, which was to be united with good.

1999. "Abram fell on his faces."—That it signifies adoration, appears without explication. To fall on the faces was a ceremony of adoration in the Most Ancient Church, and thence of the ancients, by reason that the face signified the interiors, and the state of their humiliation was represented by falling on the faces: hence this became a usual ceremony in the Jewish representative Church. True adoration, or humiliation of heart, is attended with prostration upon the faces to the earth before the Lord, as a gesture naturally flowing thence. For in humiliation of heart there is an acknowledgment of himself, that he is mere filthiness, and at the same time an acknowledgment of the infinite mercy of the Lord towards such a being; and when the mind is kept in these acknowledgments, it lets itself down towards hell, and prostrates the body, nor does it elevate itself until it is elevated by the Lord. This is the case in all true humiliation, accompanied with a perception of elevation by the Lord's mercy. Such was the humiliation of the men of the Most Ancient Church. But the case is otherwise with adoration which does not proceed from humiliation of heart, see n. 1153. That the Lord adored and prayed to Jehovah his Father, is known from the Word in the Evangelists, and this as if to a Being different from himself, although Jehovah was in him. But the state in which the Lord then was, was his state of humiliation, the quality of which was described in the First Part, namely, that he was then in the infirm human derived from the mother. But so far as he put off that human, and put on the Divine, he was in a different state, which is called his state of glorification. In the former state he adored Jehovah as a Person different from himself, although he was in himself; for, as stated above, his internal was Jehovah: but in the latter, namely, the state of glorification, he spake with Jehovah as with himself, for he was Jehovah himself. But how these things are cannot be conceived, unless it be known what the internal is, and how the internal acts upon the external; and, further, how the internal and external are distinct from each other, and yet joined together. This, however, may be illustrated by its like, namely, by the internal in man, and its influx into, and operation upon, his external; that man has an internal, that he has an interior or rational, and that he has an external, may be seen above, n. 1889, 1940. The internal of

man is that by which man is man, and by which he is distinguished from brute animals. By this internal he lives after death, and to eternity ; and by this he is capable of being elevated by the Lord amongst angels : it is the very first form by virtue of which he becomes, and is, a man. By this internal the Lord is united to man. The heaven nearest to the Lord consists of these human internals ; this, however, is above the inmost angelic heaven ; wherefore these internals are of the Lord himself. The whole human race is thus most present under the eyes of the Lord. In the sublunary world there appears distance : but there is none in heaven, still less above heaven, as may be seen from experience, n. 1275, 1277. Those internals of men have not life in themselves, but are forms recipient of the life of the Lord. In proportion, then, as man is in evil, whether actual or hereditary, he is as it were separated from this internal, which is of the Lord and with the Lord, consequently, is separated from the Lord : for although this internal be adjoined to man, and inseparable from him, still, as far as man recedes from the Lord, so far he as it were separates himself from it, see n. 1594. This separation, however, is not an evulsion from it, for man would then be no longer capable of living after death ; but it is a dissent and disagreement of those faculties of man which are beneath it, that is, of the rational and external man. In proportion to this dissent and disagreement, there is a disjunction ; but in proportion as there is no dissent and disagreement, man is conjoined by the internal to the Lord ; and this is effected in proportion as he is in love and charity, for love and charity conjoin. Thus it is in respect to man. But the internal of the Lord was Jehovah Himself, inasmuch as he was conceived of Jehovah, who cannot be divided and become another's, as the internal of a son who is conceived of a human father ; for the divine is not capable of division, like the human, but is one and the same, and is permanent. With this internal the Lord united the Human Essence ; and because the internal of the Lord was Jehovah, it was not a form recipient of life, as the internal of man is, but was life itself. His Human Essence also, by union, was in like manner made life ; wherefore the Lord so often says that he is life ; as in John : " As the Father hath life in himself, so hath he given to the Son to have life in himself," chap. v. 26 ; besides other passages in the same Evangelist, as chap. i. 4 ; v. 21 ; vi. 33, 35, 48 ; xi. 25. In proportion, therefore, as the

Lord was in the human which he received hereditarily from the mother, he appeared distinct from Jehovah, and adored Jehovah as one different from himself ; but in proportion as he put off this human, the Lord was not distinct from Jehovah, but one with him. The former state, as remarked above, was the Lord's state of humiliation, but the latter was his state of glorification.

2000. "And God spake with him, saying."—That it signifies a degree of perception, appears from the signification of Jehovah's saying, as denoting to perceive, n. 1898, 1899. Here it signifies a degree of perception, because in a state of humiliation or adoration, in which, according to its degree, he was more closely joined and united to Jehovah ; for this is the effect of humiliation ; that perceptions are more and more interior, may be seen n. 1616.

2001. That he is called "God," because by God Shaddai, whom Abram worshiped, the Lord is represented ; and also because the subject treated of is truth, which was to be united with good, appears from what has been stated above. In the Word, the Lord is sometimes named Jehovah, sometimes Jehovah God, sometimes the Lord Jehovah, sometimes God,—always from a hidden cause in the internal sense. When the subject treated of is love or good, and the celestial church, he is called JEHOVAH ; but when the subject treated of is faith or truth, and the spiritual church, he is called GOD ; and this in all cases : the reason is, because the very Esse of the Lord is of love, and the Esse thence derived is of faith, n. 709, 732. Here therefore, he is called God, because the subject treated of is truth which was to be united with good. Another reason in the present case is, because the Lord was willing to be represented by God Shaddai, whom Abram worshiped ; wherefore the name God is retained in the following verses : for in this chapter Jehovah is only once mentioned, and God several times, as in verses 7, 8, 15, 18, 19, 22, 23.

2002. Verse 4. *I, behold my covenant is with thee, and thou shalt be for a father of a multitude of nations.* "I, behold my covenant is with thee," signifies, the union of the Divine Essence with the Human : "and thou shalt be for a father of a multitude of nations," signifies, the union of the Human Essence with the Divine ; a father signifies what was from himself ; a multitude signifies truth ; of nations, signifies good thence derived.

2003. "I, behold my covenant is with thee."—That it signifies the union of the Divine Essence with the Human, appears from the signification of a covenant, as being conjunction, concerning which see above n. 665, 666, 1023, 1038. That here it is the union of the Divine Essence with the Human, hence appears, and from the internal sense of what goes before, consequently, from the words themselves, "my covenant is with thee."

2004. "And thou shalt be for a father of a multitude of nations."—That it signifies the union of the Human Essence with the Divine, cannot so well appear from the explication of each particular expression in the internal sense, unless they are viewed under a sort of general idea, by which this sense is presented. The internal sense is sometimes of this nature; and, when it is, it may be called more universal, because more remote. The proximate sense resulting from the explication of each particular expression here is, that all truth and all good are from the Lord; for, as will be shown presently, a father signifies, from himself, that is, from the Lord, a multitude signifies truth, and "of nations," signifies, good thence derived: but because these things, viz., truths and goods, are the things by which the Lord united the Human Essence to the Divine, there hence arises that more universal and remote sense. The angels thus perceive these words, and at the same time they perceive a reciprocal union, viz., of the Lord's Divine Essence with the Human, and of the Human with the Divine: for, as just stated, "I my covenant is with thee," signifies, the union of the Divine Essence with the Human; whence the present passage signifies, the union of the Human Essence with the Divine. That the union was reciprocally effected, is an arcanum which has never yet been discovered, and is one that can hardly be explained to the apprehension; for the nature of influx is not as yet known to any, and without a knowledge of influx, it is impossible to form any idea what reciprocal union is. It may, however, be in some sort illustrated from the case of influx in respect to man: for even with man conjunction is reciprocal. From the Lord through the internal man, concerning which just above, n. 1999, there continually flows life into man's rational, and through this into his external, and indeed, into his scientifics and knowledges; and it not only adapts them to receive life, but also arranges them into order, and thus renders man capable of thinking, and finally of becoming rational. This con-

junction is that of the Lord with man, without which man would have no capacity of thinking, much less of becoming rational; which may appear to every one from this, that in man's thinking faculty are contained innumerable arcana of science and the analytical art, so innumerable, indeed, that they cannot be explored to eternity: and these do not at all flow in by the senses, or by the external man, but by the internal; but man on his part advances to meet this life, which is from the Lord, by scientifics and knowledges, and thus he reciprocally conjoins himself. But with respect to the union of the Lord's Divine Essence with his Human, and of the Human with the Divine, this is infinitely transcendent: for the Lord's internal was Jehovah Himself, thus life itself; whereas man's internal is not the Lord, thus neither life, but a recipient of life. There was union of the Lord with Jehovah; but there is no union of man with the Lord, but conjunction. The Lord from his own proper power united himself to Jehovah, wherefore also he was made righteousness: but man's conjunction is never effected by his own power but by the Lord's, so that the Lord joins man to himself. This reciprocal union is what the Lord means, when he attributes his own to the Father, and the Father's to himself; as in John: "Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness," xii. 44, 45, 46; in which words are contained the deepest arcana, and indeed concerning the union of good with truth, and of truth with good, or, which is the same, of the Divine Essence with the Human, and of the Human with the Divine; wherefore he says, "He that believeth on me, believeth not on me, but on him that sent me;" and presently, "He that believeth on me;" those words intervening respecting that union, "He that seeth me, seeth him that sent me." Again, in the same Evangelist: "The words which I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works: Believe me that I am in the Father, and the Father in me.—Verily I say unto you, He that believeth on me, the works which I do," xiv. 10, 11, 12. In these words are the same arcana, namely, concerning the union of good with truth, and of truth with good; or, what is the same, of the Lord's Divine Essence with the Human, and of the Human with the Divine; wherefore he says; "The words

which I speak unto you, I speak not of myself: the Father that dwelleth in me, he doeth the works;" and, presently, "The works which I do;" words respecting the union here likewise intervening, "I am in the Father, and the Father in me." This is the mystical union spoken of by many. Hence it appears that the Lord was not a different Person or Being from the Father, although he spake of the Father as of another; and this by reason of the reciprocal union which was to be effected, and which was effected: for he frequently declares plainly that he is one with the Father; as in the passages above cited: "He that seeth me seeth him that sent me," John xii. 45. Also: "The Father that dwelleth in me.—Believe me that I am in the Father, and the Father in me," John xiv. 10, 11. Again: "If ye had known me, ye would have known my Father also," viii. 19. Again: "If ye had known me ye would have known my Father also; and from henceforth ye have known him, and have seen him. Philip saith unto him, Lord, show us the Father.—Jesus saith unto him, Am I so long time with you, and yet thou hast not known me, Philip? He that hath seen me hath seen the Father: how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me?" xiv. 7—10. And again: "I and my Father are one," x. 30. Hence it is, that in heaven they know no other Father than the Lord, because the Father is in him, and he is one with the Father, and when any see him, they see the Father, as he himself says, see n. 15.

2005. That "a father" (spoken of Abram), signifies what was from himself, appears from the signification of father, just treated of, viz., that whatever was from the Father was from himself, as being one. The internal of every man is from the father, the external from the mother; or, what is the same, the soul itself is from the father, the body, with which the soul is clothed, is from the mother: nevertheless, the soul and the body make a one, for the soul belongs to the body, and the body to the soul, and thus they are inseparable. The Lord's internal was from the Father, consequently, it was the Father Himself: hence it is that the Lord says, that the Father is in him; "I am in the Father, and the Father in me;" "He that seeth me seeth the Father;" "I and my Father are one:" as appears from the passages above cited. In the Word of the Old Testament he is also called Father; as in Isaiah: "Unto us a child is born, unto us a son is given; and the government shall be

upon his shoulder : and his name shall be called Wonderful, Counsellor, God, Hero, the Father of Eternity, the Prince of Peace," ix. 6 ; it must be evident to every one, that the child born to us, and the son given to us, is the Lord, who is called the Father of Eternity. Again, in the same prophet : "Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not ; Thou, Jehovah, art our Father, our Redeemer ; thy name is from everlasting," lxiii. 16 : where also, it is the Lord, who is called Jehovah our Father ; for there is no other Redeemer. In Malachi : "Have not we all one Father ? hath not one God created us ?" ii. 10 ; to create is to regenerate, as was shown in the First Part, n. 16, 88, 472. Besides that by Jehovah, in the Word of the Old Testament, is every where meant the Lord ; for all the rites of the church represented him, and all things in the Word, in the internal sense, have respect unto him.

2006. That a multitude signifies truth, appears from the signification of a multitude, as being truth, concerning which above, n. 1941 ; and from the signification of being multiplied, as being predicated of truth, concerning which n. 43, 55, 913, 983.

2007. That nations signify the good thence derived, appears from the signification of nations, as denoting good, concerning which, see the First Part, n. 1159, 1258, 1259, 1260, 1416, 1849.

2008. Verse 5. *And thy name shall not any more be called Abram, but Abraham shall thy name be ; because I have made thee to be a father of a multitude of nations.* "Thy name shall not any more be called Abram," signifies, that he shall put off the human : "but Abraham shall thy name be," signifies, that he shall put on what is Divine : "Because I have made thee to be a father of a multitude of nations," signifies here, as above, that all truth, and good thence derived, is from him.

2009. "Thy name shall not any more be called Abram."—That it signifies that he should put off the human ; and that "Abraham shall thy name be," signifies, that he should put on the Divine, appears from the signification of a name ; also, from the signification of Abram, and, afterwards, of Abraham. When it is said in the Word respecting any one, "This shall be thy name," it signifies, the quality, or that such shall be his quality, as appears from what was said, n. 144, 145, 1754 : and as the name signifies the quality of any person, it comprehends in one complex whatever is in him : for, in heaven, no attention is paid

to the name of any one, but when any one is named, or when the term "name" is mentioned, there is presented the idea of the person's quality, or of all things which are his, are with him, and are in him; hence a name, in the Word, signifies quality. In order to make this matter more clear to the understanding, it may be expedient to adduce some further passages from the Word in confirmation of it. As in the blessing; in Moses: "Jehovah bless thee and keep thee: Jehovah make his faces to shine upon thee, and be gracious unto thee: Jehovah lift up his faces upon thee, and give thee peace. Thus shall they put my name upon the children of Israel," Numb. vi. 24—27. Here it is plain what is meant by a name, and by putting the name of Jehovah upon the children of Israel, viz., that Jehovah should bless, should preserve, should enlighten, should be gracious, and should give peace; thus, that such is Jehovah or the Lord. In the decalogue: "Thou shalt not bring the name of Jehovah thy God into what is vain; for Jehovah will not hold him guiltless who bringeth his name into what is vain," Exod. xx. 7; Deut. v. 11; where to bring the name of God into what is vain, does not signify his name, but all and single things, which are from him, consequently, all and single things, relating to the worship of him, which ought not to be despised, much less to be blasphemed and defiled. So in the Lord's prayer: "Hallowed be thy name: thy kingdom come: thy will be done, as in heaven so upon the earth," Luke xi. 2: neither by name is here meant the name, but all things appertaining to love and faith; for these things belong to God or to the Lord, and are from him; and as these things are holy, when they are held holy, the kingdom of God comes, and his will is done on earth as in heaven. That "name" has such a signification, appears from all the passages in the Word of the Old and New Testament where name is mentioned; as in Isaiah: "In that day shall ye say, Praise Jehovah, call upon his name, declare his doings among the people, make mention that his name is exalted," xii. 4; where to call upon the name of Jehovah, and to make mention that it is exalted, by no means signifies to make any worship consist in a name, and to believe that Jehovah is called upon by his name merely, but by knowing his quality, consequently, by all and single things which are from him. Again, in the same prophet: "Wherefore glorify ye Jehovah in the fires, the name of Jehovah the God of Israel in the isles of the sea," xxiv. 15; where to glorify Jehovah in the fires, is to

glorify him from the holy things of love ; and to glorify the name of Jehovah the God of Israel in the isles of the sea, is, from the holy things of faith. Again : “ O Jehovah our God,—in thee only will we make mention of thy name,” xxvi. 13. Again : “ I have raised up one from the north, and he shall come : from the rising of the sun he shall call upon my name,” xli. 25 ; where to make mention of, and to call upon, the name of Jehovah, is to worship him from the goods of love, and the truths of faith : they from the north are they who are without the church, and in ignorance concerning the name of Jehovah, who nevertheless call upon his name when they live in mutual charity, and adore a Deity the Creator of the universe ; for the calling on Jehovah consists not in mentioning his name, but in his worship, and its quality : that the Lord is also present with the Gentiles, may be seen, n. 932, 1032, 1059. Again, in the same prophet : “ The nations have seen thy righteousness, and all kings thy glory ; and thou shalt be called by a new name, which the mouth of Jehovah shall name,” lxii. 2 : where to be called by a new name denotes becoming another person, that is, created anew or regenerated, so as to be of such a quality. In Micah : “ All people will walk every one in the name of his God ; and we will walk in the name of Jehovah our God for ever and ever,” iv. 5 : where to walk in the name of his God manifestly denotes profane worship, and to walk in the name of Jehovah denotes true worship. In Malachi : “ From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles ; and in every place incense shall be offered to my name, and a pure offering : for my name is great among the Gentiles,” i. 11 : where by name is not signified name, but worship, which is the quality of Jehovah or the Lord, from which he is pleased to be adored. In Moses : “ The place which Jehovah your God shall choose—to put his name there,” and “ to cause his name to dwell there ; thither shall ye bring all that I command you,” Deut. xii. 5, 11, 14 ; xvi. 2, 6, 11 : where, also, by putting his name, and causing his name to dwell there, is not signified a name, but worship, thus the quality of Jehovah or the Lord, from which he is to be worshipped : his quality is the good of love and the truth of faith, and with those who are in these, the name of Jehovah dwells. In Jeremiah : “ Go ye now unto my place which was in Shiloh, where I caused my name to dwell at the first,” vii. 12 : where name, in like manner, denotes worship, consequently, the doc-

trine of true faith. That Jehovah does not dwell with him who merely knows and utters his name, may be plain to every one, for a name alone, without an idea of quality, a knowledge of quality, and a belief of quality, is a mere empty expression: hence it is evident that name denotes quality and the knowledge of quality. In Moses: "At that time Jehovah separated the tribe of Levi,—to minister unto him, and to bless in his name," Deut. x. 8; where to bless in the name of Jehovah, is not to bless by the name, but by those things appertaining to the name of Jehovah spoken of above. In Jeremiah: "This is his name whereby he shall be called: Jehovah our righteousness," xxiii. 6: where the name denotes righteousness, which is the quality of the Lord who is here treated of. In Isaiah: "Jehovah hath called me from the womb, from the bowels of my mother, and hath made mention of my name," xlix. 1: also concerning the Lord: to make mention of his name is to instruct concerning his quality. That quality is signified by name, appears still more evidently in the Revelation: "Thou hast a few names in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels." "Him that overcometh—I will write upon him the name of God, and the name of the city of my God, New Jerusalem, which cometh down out of heaven from my God; and my new name," iii. 4, 5, 12: where it evidently appears that name does not signify name, but quality: the name in the book of life is nothing else; and the same also is meant by confessing his name before the Father, and by writing upon him the name of God, and of the city, and a new name. So also in other passages, where mention is made of names written in the book of life, and in heaven, Rev. xiii. 8; xvii. 8; Luke x. 20. In heaven, one is distinguished from another solely by his quality, which in the literal sense is expressed by his name; as may also appear to every one from this, that when any person is named on earth, he is presented in the idea of another according to his quality, whereby he is known and distinguished from others: in the other life ideas remain, but names perish; and still more amongst the angels. Hence it is that name, in the internal sense, is the quality, or to know the quality. So, in the Revelation: speaking of him that sat on the white horse: "On his head were many diadems; and

he had a name written, that no one knew but he himself. He was clothed with a vesture stained with blood ; and his name is called the Word of God," xix. 12, 13. Here it is plainly declared that the name, that is, the quality, of him that sat on the white horse, is the Word of God. That the name of Jehovah is to know of what quality he is, namely, that he is all the good of love and all the truth of faith, appears plainly from these words of the Lord : " O righteous Father,—I have known thee, and these have known that thou hast sent me ; and I have made known unto them thy name, and will make it known : that the love wherewith thou hast loved me may be in them, and I in them." John xvii. 25, 26. That the name of God, or of the Lord, is all the doctrine of faith concerning love and charity, which is signified by believing on his name, appears from these words in the same Evangelist : " As many as received him, to them gave he power to become the sons of God, to them that believe on his name," i. 12. " If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments," xiv. 14, 15. " Whatsoever ye shall ask of the Father in my name, he will give it you. These things I command you, that ye love one another," xv. 16, 17. In Matthew : " Where two or three are gathered together in my name, there am I in the midst of them," xviii. 20 : they that are gathered together in the name of the Lord, are those who are in the doctrine of faith concerning love and charity, thus who are in love and charity. Again : " Ye shall be hated of all nations for my name's sake," x. 22 ; xxiv. 9, 10 ; Mark xiii. 13 ; where " for my name's sake " evidently means, for the sake of his doctrine. That the name itself is of no avail, but that which the name implies, viz., the all of charity and faith, appears clearly from these words in Matthew : " Have we not prophesied in thy name, and by thy name cast out devils, and in thy name done many virtues ? And then will I profess unto them, I never knew you : depart from me ye that work iniquity," vii. 22, 23. Hence is it evident, that they who make worship to consist in a name, as the Jews in the name of Jehovah, and as Christians in the name of the Lord, are not on that account more worthy, because a name avails nothing ; but that they be such as the Lord requires, which is to believe on his name. When, also, it is said that there is salvation in no other name but in that of the Lord, it means, that there is salvation in no other doctrine, that is, in nothing other than mutual love, which is the true doctrine of faith ; conse-

quently, in no other than the Lord, because all love, and faith thence, is from him alone.

2010. Since then name signifies quality, and to know what the quality is, it may appear what is signified by the words in this verse : Thy name shall not be called any more Abram, but Abraham shall thy name be ; viz., that he should not be of the quality which he then had, but of the quality which he was about to have. That Abram served other gods, and worshiped the god Shaddai, has been shown above, n. 1992 ; but as he represented the Lord, and indeed, his internal man, thus the celestial of his love, therefore his former quality was to be effaced ; that is, the name Abram was to be changed into another quality, by which the Lord might be represented. On this account the letter H was taken out of the name of Jehovah which is the only letter in the name of Jehovah that involves the Divine, and signifies I AM, or TO BE, and was inserted in the name Abram, so as to render it Abraham. It was the same with Sarai, of whom in what follows, to whose name also the same letter was added, and she was called Sarah. Hence likewise it may appear, that Abraham, in the internal sense of the Word, represents Jehovah or the Lord. But it is to be known, that in representations it is of no consequence what the person's character is, because, in them, the person representing is not thought of, but the thing represented, as was stated and shown above, n. 665, 1097, 1361. Hence then, the signification of these words, in the internal sense, is, that the Lord should put off the human, and put on the Divine ; which also is in the series from what precedes, and likewise in the series of things which follow : for a promise is now made concerning Isaac, by whom was to be represented the Lord's Divine Rational.

2011. " Because I have made thee to be a father of a multitude of nations."—That it signifies here as above, that all truth, and good thence derived, is from him, appears from the signification of a father, as denoting from him ; from the signification of a multitude, as being truth ; and from the signification of nations, as denoting good thence derived, concerning which above, n. 2005, 2006, 2007. That these same words, in a more universal or more remote sense, signify the union of the Human Essence with the Divine, may be seen above, n. 2004. For the union of the Lord's Human Essence with the Divine is like that of truth with good, and the union of his Divine Es-

sence with the Human, is like that of good with truth, which is reciprocal ; yea, in the Lord it was truth itself which united itself with good, and good which united itself with truth ; for the Infinite Divine cannot otherwise be expressed than as Good Itself and Truth Itself. The human mind, therefore, is in no fallacy when it thinks that the Lord is Good Itself and Truth Itself.

2012. Verse 6. *And I will make thee fruitful most exceedingly ; and I will make thee become nations, and kings shall come out of thee.* “ I will make thee fruitful most exceedingly,” signifies, the fructification of good to infinity : “ And I will make thee become nations,” signifies, that all good is from him : “ And kings shall come out of thee,” signifies, that from him is all truth.

2013. “ I will make thee fruitful most exceedingly.”—That it signifies the fructification of good to infinity, appears from the signification of being made fruitful, as being predicated of good, concerning which see above, n. 43, 55, 913, 983 : and as it is said “ most exceedingly,” and the Lord is the subject treated of, it signifies fructification to infinity.

2014. “ And I will make thee become nations.”—That it signifies that all good is from him, appears from the signification of nations, in its genuine and primitive sense, as denoting good ; concerning which see n. 1259, 1260, 1416, 1848.

2015. “ And kings shall come out of thee.”—That it signifies that all truth is from him, appears from the signification of a king, both in the historical and prophetic Word, as being truth, according to what was said, n. 1672 ; but which has not as yet been fully shown. From the signification of nations, as being goods, and from the signification of kings, as being truths, may appear what is the quality of the internal sense of the Word, and also how remote it is from the literal sense. When a person reads the Word, particularly the historical, he supposes that the nations there mentioned only signify nations, and the kings only kings, and thus that, in the very Word itself, the subject treated of is the nations and kings there named : but the idea both of nations and of kings altogether perishes when it is received by the angels, and there succeeds instead the idea of good and truth. This must needs appear strange, yea, as a paradox, but still it is so ; and it may also appear to every one from this consideration, that if nations were signified in the Word by nations, and kings by kings, the Word of the

Lord would scarce involve any thing more than any other history or writing, and thus would be worldly ; when yet in the Word there is nothing which is not divine, thus celestial and spiritual. Thus in this verse, that Abraham should be made fruitful, and should be made to become nations, and kings should come out of him ; what is there in this, but what is merely worldly, and in no respect heavenly ? for there is in them only the glory of this world, which clearly is of no account in heaven : but if it be the Word of the Lord, there must be in it the glory of heaven, and not at all of the world : wherefore also the literal sense is altogether obliterated and vanishes, when it passes into heaven, and purification is effected so that nothing of the worldly is mixed with it. For by Abraham is not understood Abraham, but the Lord : by his being made fruitful is not meant his posterity as being to increase most exceedingly, but the good of the Lord's Human Essence, increasing to infinity : by nations are not meant nations, but goods : and by kings are not meant kings, but truths. Still the history according to the literal sense is maintained in its truth : for it is true that it was thus spoken to Abraham ; and also that he was thus made fruitful, and that both nations and kings proceeded from him. That kings signify truths may appear from the following passages ; in Isaiah : "The sons of strangers shall build up thy walls, and their kings shall minister unto thee. Thou shalt suck the milk of the Gentiles, and shalt suck the breast of kings," lx. 10, 16 : what it is to suck the milk of the Gentiles and the breast of kings, does not at all appear from the letter, but from the internal sense, in which it is to be gifted with goods and instructed with truths. So in Jeremiah : "There shall enter through the gates of this city, kings and princes, sitting upon the throne of David, riding in chariots and on horses," xvii. 25 ; xxii. 4 : to ride in a chariot and on horses is a prophetic, signifying an abundance of things intellectual ; as may appear from many passages in the prophets ; thus that by kings entering the gates of the city is signified, in the internal sense, being imbued with the truths of faith. This is the heavenly sense of the Word, into which the worldly literal sense passes. Again, in the same prophet : "Jehovah—hath despised in the indignation of his anger the king and the priest. The gates [of Zion] are sunk into the ground ; he hath destroyed and broken her bars : the king and the princes are amongst the Gentiles : the law is no more," Lament. ii. 6, 9 ; where king

denotes the truth of faith, and priest the good of charity : Zion denotes the church, which is destroyed, and whose bars are broken : hence the king and the princes, that is, truth and the things appertaining to truth, shall be banished amongst the Gentiles, inasmuch that there will not be any law, that is, any thing of the doctrine of faith. In Isaiah : " Before the child shall know to refuse the evil, and to choose the good, the land shall be forsaken which thou abhorrest before her two kings," vii. 16 ; speaking of the Lord's coming : the land which shall be left denotes faith, which at that time would be lost, the truths of which are the kings, which should be abhorred. Again : " I will lift up my hand to the nations, and set up my standard to the people : and they shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulders : kings shall be thy nursing-fathers, and their princesses shall give thee suck," xlix. 22, 23. Nations and daughters are put for goods, people and sons for truths, as was shown in the First Part. That nations stand for goods, see n. 1259, 1260, 1416, 1849 : that daughters have a like signification, n. 489, 490, 491 : that people denote truths, n. 1259, 1260 : that sons have a like signification, n. 489, 491, 533, 1147. Kings, therefore, are put for the truths in general by which they should be nourished, and princesses for the goods by which they should be suckled. It is the same whether we speak of goods and truths, or of those who are in goods and truths. Again, in the same prophet : " He shall sprinkle many nations : the kings shall shut their mouths at him : for that which had been told them shall they see, and that which they had not heard shall they consider," lii. 15 ; speaking of the Lord's coming : nations are put for those who are affected by goods and kings for those who are affected by truths. In David : " Be intelligent now therefore, O ye kings, be instructed, ye judges of the earth : serve Jehovah in fear, and rejoice in trembling : kiss the Son, lest he be angry, and ye perish from the way," Psalm ii. 10, 11, 12 ; where kings denote those who are in truths, who also, on account of truths, are called throughout the Word king's sons : the son here denotes the Lord, who is so called because he is Truth itself, and all truth is from him. In John : " They sung a new song, Thou art worthy to take the book, and to open the seals thereof. Thou hast made us unto our God kings and priests ; and we shall reign on the earth," Rev. v. 9, 10 : where they who are in truths are called kings. The Lord also calls them the sons of the kingdom, in

Matthew : " He who soweth the good seed is the Son of Man : the field is the world : the good seed are the sons of the kingdom : and the tares are the sons of the wicked," xiii. 37, 38. Again, in John : " The sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings from the east might be prepared," Rev. xvi. 12 : that by the Euphrates is not signified the Euphrates, nor by kings from the east such kings, is evident ; what is signified by the Euphrates, may be seen n. 120, 1585, 1866 : hence it appears that the way of the kings from the east is the truths of faith which are from the goods of love. Again, in the Revelation : " The nations of them that are saved shall walk in the light of it ; and the kings of the earth shall bring their glory and honor into it," xxi. 24 : where the nations denote those who are in goods, and the kings of the earth those who are in truths ; which is plain also from this consideration, that the words there are prophetical, not historical. Again : " With whom the kings of the earth have committed fornication, and have been made drunk with the wine of her fornication," Rev. xvii. 2 : and, in another place : " All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her," Rev. xviii. 3, 9 ; where the signification is the same. That by kings of the earth are not signified kings, is evident, for the subject treated of is the falsification and adulteration of the doctrine of faith, that is, of truth, which is fornication : the kings of the earth denote the truths which are falsified and adulterated. Again : " The ten horns which thou sawest, are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast : these shall have one mind, and shall give their power and strength unto the beast," xvii. 12, 13 : that kings here are not kings, must be obvious also to every one ; for it is altogether unintelligible, if literally taken, that ten kings should receive power as kings one hour with the beast. To the same purport it is written in another place : " I saw the beast, and the kings of the earth, and their armies, gathered together, to make war against him that sat on the horse, and against his army," Rev. xix. 19 : that he who sat upon the horse is the Word of God, is plainly declared in verse 13 of the same chapter : against this the kings of the earth are said to be gathered together : the beast stands for the goods of love profaned, kings for the truths of faith adulterated ; they are called the kings of the earth, be-

cause within the church : that the earth is the church, see n. 662, 1066, 1067, 1262. A white horse denotes the understanding of truth, and he that sat upon him denotes the Word. The signification of kings is still more evident in Daniel, in chap. xi., which treats of the war between the king of the south and the king of the north, by whom are signified truths and fables, which combated together : the combats are there also described historically by war. As a king signifies truth, it may be seen what is signified, in the internal sense, by calling the Lord a king, and also a priest ; and likewise what appertaining to the Lord was represented by kings, and what by priests. Kings represented his Divine Truth, and priests his Divine Good. All the laws of order, by which the Lord governs the universe as a king, are truths ; but all the laws by which he governs the universe as a priest, and by which he also rules truths themselves, are goods : for government from truths alone would condemn every one to hell, but government from goods raises out of hell, and elevates into heaven, see n. 1728. As these two with the Lord are conjoined, they were also represented of old by the royal conjoined with the priestly function : as in Melchizedek, who was king of Salem, and at the same time priest to God most High, Gen. xiv. 18. It was afterwards represented amongst the Jews, with whom a representative church, as to form, was instituted, by the judges and priests, and at last by the kings ; but because kings represented truths, which ought not to bear rule, by reason, as just stated, that they condemn, therefore it so far displeased the Lord, that the people were blamed for it, and the nature of truth considered in itself was described by the authority of a king, 1 Sam. viii. 11—18 ; and it was before enjoined by Moses, Deut. xvii. 14—18, that they should choose genuine truth originating in good, and not spurious, and that they should not defile it by reasonings and scientifics. This is what is involved in the regulation concerning a king in the passage last cited ; which it is impossible for any one to discern by the literal sense, though it appears evident from every particular in the internal sense ; whence it follows also, that nothing was represented and signified by a king, and by the royal function, but truth.

2016. With respect to this circumstance, that all good, and truth thence is from the Lord, it is a constant truth ; the angels are in the perception of this, insomuch that they perceive that in proportion as it is from the Lord, it is good and truth,

but in proportion as it is from self, it is evil and false. They also avow this to novitiate spirits, and to such spirits as doubt of it; and even further, that they are kept from the evil and false arising from their own proprium, and are preserved in good and truth, by the Lord. The detention itself, and the influx itself, is also perceivable by them, see n. 1614. As to man's supposing that he does good from himself, and thinks truth from himself, it is an appearance, because he is in a state of no perception, and in the greatest obscurity in regard to influx: wherefore he draws his conclusion from appearances, and even from fallacies; from which he never suffers himself to be removed, so long as he believes only his senses, and so long as he reasons thence whether it be so or not. But although this be so, still man ought to do good, and to think truth as from himself; for otherwise he cannot be reformed and regenerated; the reason of which may be seen, n. 1937, 1947. The subject treated of in this verse is the Lord's Human Essence as about to be united to the Divine, and that all good and truth would thus come to man from the Divine Essence through his Human. This is a divine arcanum which few believe, because they do not comprehend it: for they suppose that Divine good might reach to man without the Human of the Lord being united to the Divine: but that this is impossible was briefly shown above, n. 1676, 1990; namely, that man had so far removed himself from the Supreme Divine, by the lusts into which he had immersed himself, and by the falsities with which he had blinded himself, that there could not have been any influx of the Divine into the rational of his mind, except through the Human, which the Lord united in himself to the Divine. By his Human the communication was effected, for thus the Supreme Divine could come to man; which the Lord plainly declares in several passages: as when he says that he is the way, and that there is no coming to the Father but by him. This then is what is here affirmed,—that all good and truth is from him, viz., from the Human united to the Divine.

2017. Verse 7. *And I will establish my covenant between me and thee and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.* "I will establish my covenant between me and thee," signifies union: "and thy seed after thee," signifies, conjunction with those who have faith in him: "in their generations," signifies, those things which appertain to faith: "for an

everlasting covenant," signifies, conjunction with such : "to be a God unto thee," signifies, the Divine of the Lord in him : "and to thy seed after thee," signifies, a Divine thence with those who have faith in him.

2018. "I will establish my covenant between me and thee."—That it signifies union, appears from the signification of a covenant as being union, concerning which above, n. 665, 666, 1023, 1038. This union is treated of throughout this chapter; and it has been shown above, that Jehovah, who here speaks, was in the Lord, because he was one with him from his first conception and nativity, since he was conceived of Jehovah, and hence his internal was Jehovah. This was illustrated by what is similar in man, n. 1999, whose soul is one with his body, or his internal with his external, although they are distinct from each other, and are sometimes so distinct, that the one strives with the other; as is the case in temptations, in which the internal chides the external, and is desirous to reject the evil that is in the external; and still they are joined together, or are a one, because both soul and body are of the same man. Let there be, for example, one who thinks otherwise than he expresses in his countenance, in his words, and in his gestures; in this case there is an interior which disagrees with the external: but still they are a one; for thought is of the man as much as the outward countenance, lips, and gestures are: but there is union, when these, that is, the countenance, the words of the lips, and the gestures, agree with the thoughts: this for illustration.

2019. "And thy seed after thee."—That it signifies conjunction with those who have faith in him, appears from the signification of seed, as being faith, concerning which see n. 1025, 1447, 1610; and from the signification of *after thee*, as denoting to follow. *To walk after any one*, is a form of speaking which often occurs in the Word, as Jerem. vii. 8; viii. 2; Ezek. xx. 16; also Mark viii. 34; Luke ix. 23; xiv. 27; wherefore, here "seed after thee" signifies, those who are in faith, and follow him; and, in the internal sense, those who are born of him.

2020. "In their generations."—That these words signify the things which are of faith, appears from the signification of generations, as denoting those things which are generated and born of charity; that is, all the things of faith, or, what is the same, all those who are regenerated of the Lord, consequently

in whom is the faith of charity ; concerning which faith, by the divine mercy of the Lord, more will be said hereafter. That generations, and also nativities, have such a signification, was shown in the First Part, n. 613, 1041, 1145, 1330.

2021. "For an everlasting covenant."—That it signifies conjunction with such, appears from the signification of a covenant, as denoting conjunction, concerning which above, n. 665, 666, 1023, 1038 : that it is with those who are called the seed, appears from what immediately follows, and from a covenant being again mentioned in this verse ; thus the former covenant has relation to the union of Jehovah with the Human Essence, and the latter to conjunction with those who are the seed. In order that a more distinct idea may be had of the union of the Lord's Divine Essence with the Human, and of the Lord's conjunction with mankind by the faith of charity, it may be expedient both here, and in other places, to call the former "*union*," and the latter "*conjunction*." Between the Divine and Human Essence of the Lord there was a union ; whereas between the Lord and mankind, by the faith of charity, there is a conjunction. This appears from the consideration that Jehovah, or the Lord, is life, whose Human Essence was also made life, as has been shown above ; and there is union of life with life : but man is not life, but a recipient of life, as has also been shown above ; and when life flows into a recipient of life, there is conjunction ; for it is adapted to it as an active to a passive, or as what in itself is alive to what in itself is dead, which thence obtains life. The principal and the instrumental (as they are termed) appear indeed conjoined, as if they were one, but still they are not so ; for the former is by itself, and the latter is by itself. Man of himself is not alive ; but the Lord out of mercy adjoins him to himself, and thus causes him to live to eternity ; and because they are thus distinct, the connexion is called "*conjunction*."

2022. "To be a God unto thee."—That it signifies the Divine of the Lord in him, appears from what was said above concerning the Lord's Divine Essence, as being in him.

2023. "And to thy seed after thee."—That it signifies a divine principle thence with those who have faith in him appears from the signification of seed, as being the faith of charity, concerning which, n. 1025, 1447, 1610 ; and from the signification of *after thee*, as denoting to follow him, concerning which above, n. 2019. The Divine with those who have faith in the Lord,

is love and charity : by *love* is meant love to the Lord ; and by *charity* love towards the neighbor. Love to the Lord can never be separated from love towards the neighbor ; for the Lord's love is towards the whole human race, which he desires to save eternally, and to adjoin entirely to himself, that none of them may perish ; wherefore whoever has love to the Lord, has the Lord's love, and thus cannot otherwise than love his neighbor. But they who are in love towards the neighbor, are not all, on that account, in love to the Lord ; as the upright Gentiles who are in ignorance concerning the Lord ; with whom, nevertheless, the Lord is present in charity, as was shown in the First Part, n. 1032, 1059. It is the same also with others who are within the church : for love to the Lord is in a superior degree. They who have love to the Lord are celestial men ; but they who have love towards their neighbor, or charity, are spiritual men. The Most Ancient Church, which was before the flood, and was celestial, was in love to the Lord : but the Ancient Church, which was after the flood, and was spiritual, was in love towards the neighbor, or in charity. This distinction between love and charity will be observed in the following pages, when they are mentioned.

2024. Verse 8. *And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession ; and I will be their God.* "I will give unto thee, and to thy seed after thee, the land of thy sojournings," signifies, that the Lord acquired to himself all things by his own strength, which are the land of sojournings : "I will give unto thee," signifies that his are the things in the heavens and the earth : "and to thy seed after thee," signifies, that he would give them to those who should have faith in him : "all the land of Canaan," signifies, the heavenly kingdom : "for an everlasting possession," signifies, to eternity : "and I will be their God," signifies, that God is one.

2025. "I will give unto thee and to thy seed after thee the land of thy sojournings."—That it signifies that the Lord acquired to himself all things by his own strength, which are the land of his sojournings, appears from the signification of sojourning, that it is to be instructed, concerning which, n. 1463. As man acquires life to himself particularly by instruction in the scientifics, the doctrinals, and knowledges of faith, hence sojourning signifies the life thus acquired ; in reference to the Lord, it is the life which he procured to himself by knowledges,

by temptation-combats, and by victories in them; and as he procured it to himself by his own strength, this is here signified by the land of his sojournings. That the Lord procured all things to himself by his own strength, and by his own strength united the human Essence to the Divine, and the Divine to the Human, and that thus he alone became righteousness, appears plainly in the prophets; as in Isaiah: "Who is this that cometh from Edom,—travelling in the greatness of his strength?"—"I have trodden the wine-press alone, and of the people there was none with me. I looked, and there was none to help; and I wondered, and there was none to uphold; therefore mine own arm brought salvation unto me," lxiii. 1, 3, 5: Edom is put for the Lord's Human Essence; strength and arm for power: that the power was his own is expressly declared by its being said, that there was none to help, none to uphold, and that his own arm brought salvation unto him. Again, in the same prophet: "He saw that there was no one, and wondered that there was no intercessor: and his arm brought salvation unto him, and his righteousness, it sustained him: and he put on righteousness as a breastplate, and a helmet of salvation upon his head," lix. 16, 17: in like manner denoting that the power was his own, and that thus he was made righteousness. That the Lord is righteousness, appears in Daniel: "Seventy weeks are determined,—to make reconciliation for iniquity, and to bring the righteousness of ages, and to seal up the vision and the prophet, and to anoint the Holy of Holies," ix. 24. And in Jeremiah: "I will raise unto David a righteous branch, and a king shall reign and shall act intelligently, and shall execute justice and judgment in the earth: in his days Judah shall be saved, and Israel shall dwell in confidence: and this is his name whereby he shall be called, Jehovah our righteousness," xxiii. 5, 6: xxxiii. 15, 16. Wherefore also he is called "The habitation of righteousness," Jerem. xxxi. 23; l. 7; and in Isaiah: "Wonderful and Mighty," ix. 6. That the Lord so often attributes to the Father what belongs to himself, was explained above, n. 1999, 2004; for Jehovah was in him, consequently in every single thing belonging to him. This may be illustrated although not compared, with what is similar in man. The soul of man is in him, and, consequently, in the most minute particulars appertaining to him; namely, in the most minute particulars of his thought, and in the most minute particulars of his action: whatever has not his soul in it, belongs not to him. The soul of

the Lord was Life Itself, or Esse itself, which is Jehovah ; for he was conceived of Jehovah ; consequently, it was in the most minute particulars appertaining to him : and because Life itself, or Esse itself, which is Jehovah, was his, as the soul is man's, so whatever belonged to Jehovah belonged to him. This is what the Lord declares, That he is in the bosom of the Father, John i. 18 ; and that all things which the Father hath are his, John xvi. 15 ; xvii. 10, 11. From good, which is of Jehovah, he united the Divine Essence to the Human ; and from truth he united the Human Essence to the Divine ; thus all and single things were from himself : nay, his Human Essence was left to itself, in order that he might fight from himself against all the hells, and might overcome them ; and as he had life in himself, as above stated, and that life was his own, he overcame the hells by his own power and his own strength ; as is also plainly declared in the passages above cited from the prophets. Hence then, because he acquired all things to himself by his own strength, he became righteousness, and vindicated the world of spirits from infernal genii and spirits, and thus rescued mankind from destruction (for mankind are governed by spirits), and thus redeemed them. Therefore in the Word of the Old Testament, he is so often called a Deliverer, a Redeemer, and Savior, which is the meaning of his name Jesus.

2026. That “ I will give thee,” signifies that his are all things in the heavens and the earth, appears from what has now been stated. To give to thee, is in the literal sense, that God, or Jehovah, would give to him ; as also in the Word of the evangelists, that the Father gave him all things that are in heaven and earth : but in the internal sense, in which the truth itself is exhibited in its purity, it is, that the Lord acquired those things to himself, because Jehovah was in him, and in every single thing belonging to him, as was stated above. This may be further illustrated by a simile. Suppose the interior or rational man, or thought, should say that his corporeal part would have rest or tranquillity if it would desist from doing this or that ; here he who says is the same man as he to whom it is said ; for both the rational and the corporeal belong to the man, wherefore when mention is made of the former, the latter is understood. Moreover, that the things in the heavens and earth are the Lord's, is manifest from numberless passages in the Word : besides from those in the Old Testament ; also from these in the Evangelists : Matt. xi.

27 ; xxviii. 18 ; Luke x. 22 ; John iii. 34, 35 ; xvii. 2 ; Matthew xxviii. 18. The same appears also from what was shown in the First Part, n. 458, 551, 552, 1607. As the Lord rules all heaven, he rules likewise all things on earth ; for they are so connected, that he who rules the one rules all things : for on the heaven of angels depends the heaven of angelic spirits, on this the world of spirits, and on this again the human race. From the heavens, also, are derived all things which are in the world and in nature ; for without influx from the Lord through the heavens, nothing that is in nature, and in its three kingdoms, could exist and subsist, see n. 1632.

2027. That “unto thy seed after thee” signifies, that he would give such things to those who should have faith in him, appears from the signification of seed, as denoting faith, concerning which see n. 1025, 1447, 1610 ; that is, the faith of charity, concerning which see n. 379, 389, 654, 724, 809, 916, 1017, 1162, 1176, 1258. They have not the faith of charity, consequently, are not the seed here meant, who place merit in their actions ; for thus they would be saved, not by the Lord’s righteousness, but by their own. That in such there is no faith of charity, that is, no charity, appears from this, that they prefer themselves to others, consequently they have respect to themselves and not to others, unless so far as they are subservient to them, holding in contempt or hatred all who are not so. Thus by self-love they break the bands of association with others, and never strengthen them ; and thus they destroy what is celestial, viz., mutual love, which is the bond that holds heaven together : for in that love heaven itself, and all its consociation and unanimity, subsist and consist : for, in the other life, whatever destroys unanimity is contrary to the order of heaven itself, thus it conspires to the destruction of the whole. Such are they who place merit in their actions, and claim to themselves righteousness. Of these there are many in the other life : Their faces at times shine like torches, but it is from a false fire proceeding from self-justification, whilst, notwithstanding, they are cold. They seem sometimes to be running here and there, and confirming self-merit by the literal sense of the Word, hating the truths which are of the internal sense, see n. 1877. Their sphere is a sphere of self-regard, consequently it is destructive of all ideas which do not look to them as a kind of deities. The sphere of many of this sort

together is so distractive, that there is nothing in it but enmity and hostility: for when every one desires the same thing, viz, to be served, he in his heart destroys others. Some of this sort are amongst those, who say they have labored in the Lord's vineyard, when nevertheless their minds have been continually intent on self-preëminence, glory, honor, and gain, even to the extent of aiming to be greatest in heaven, yea, to be served by the angels, in heart despising others in comparison with themselves, and being thus devoid of mutual love, in which heaven consists, and full of self-love, in which they place heaven, being ignorant of what heaven is; concerning such see n. 450, 451, 452, 1594, 1679. These are among those who desire to be first, but become last, Matt. xix. 30; xx. 16; Mark x. 31; and who say that they have prophesied in the Lord's name, and done many virtues, but to whom it is said, I never knew you, Matt. vii. 22, 23. It is otherwise with those who have only supposed themselves to deserve heaven from the simplicity of their hearts, and have lived in charity; these have only expected to merit heaven as being promised, and easily acknowledge it to be of the Lord's mercy: for the life of charity has this within it, true charity loving all truth.

2028. "All the land of Canaan."—That it signifies the heavenly kingdom, appears from the signification of the land of Canaan, as being the heavenly kingdom, concerning which see above, n. 1413, 1437, 1607.

2029. "For an everlasting possession"—That it signifies, to eternity, appears without explication. They are called possessors, and also heirs of it, not from merit, but from mercy.

2030. "And I will be their God."—That it signifies that God is one, appears from this, that it is here treated of the Lord's Human Essence to be united to the Divine, so as for it also to become God; thus, "I will be to them for a God," signifies, in the internal sense, that God is one.

2031. Verse 9. *And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations.* "God said unto Abraham," signifies, perception: "thou shalt keep my covenant," signifies union still closer: "thou and thy seed after thee," signifies, that from him is the conjunction of all who have faith in him: "in their generations," signifies, those things which are of faith.

2032. "God said unto Abraham."—That it signifies percep-

tion, appears from the signification of God's saying, in the internal sense of the Word, as being to perceive; concerning which see n. 1602, 1791, 1816, 1819, 1822.

2033. "Thou shalt keep my covenant."—That it signifies union still closer, appears from the signification of a covenant, as being union and conjunction, concerning which see above at verses 2, 4, 7, and n. 665, 666, 1023, 1038. The repetition here of the mention of the covenant, which is so often spoken of before, denotes closer union. In the historical sense, which is concerning Abraham, nothing else can be stated, but that he should keep the covenant; but in the internal sense, which is concerning the Lord, the historical vanishes, and things predicable of the Lord succeed, which are, that the union should be closer. The union of the Lord's human Essence with his Divine Essence was not effected at once, but through the whole course of his life, from infancy to the last of his life in the world: thus he ascended continually to glorification, that is, union; which is what is declared in John: Jesus said, "Father, glorify thy name. Then came there a voice from heaven, saying, I both have glorified it, and will glorify it again," xii. 28; see also above, n. 1690, 1864.

2034. "Thou and thy seed after thee."—That it signifies, that from him is the conjunction of all who have faith in him, appears from the signification of seed, as being faith, concerning which repeatedly above; and from the signification of "After thee," as denoting to follow him, concerning which above, n. 2019. It was above treated of the union of the Divine Essence with the Human, and of the Human with the Divine: it is now treated of the conjunction of the Lord with those who believe on him; wherefore also "thou" is again mentioned, "thou shalt keep my covenant, thou and thy seed;" by which repetition, and its adjunction to seed, it appears, that, in the internal sense, conjunction is signified, and this with those who are the seed, by which it was shown is signified the faith of charity, n. 1025, 1447, 1610, and that faith is charity itself, was shown in the First Part, n. 30—38, 379, 389, 654, 724, 809, 916, 1017, 1076, 1077, 1162, 1176, 1258, 1798, 1799, 1834, 1844. The Lord, also, when he speaks of his union with the Father, immediately, and without any interruption, speaks of his conjunction with mankind, because this was the cause of the union; as appears in John: "That they all may be one; as thou Father art in me, and I in thee, that they also may be one in

us.—And the glory which thou hast given me, I have given them; that they may be one, even as we are one: I in them, and thou in me.—I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them,” xvii. 21, 22, 26: from which words it is evident, that the Lord, in the union of himself with his Father, had respect to the conjunction of himself with mankind, and that he had this at heart because it was his love: for all conjunction is effected by love, love being conjunction itself. Again, in the same Evangelist: “Because I live, ye shall live also. In that day ye shall know that I am in the Father, and ye in me, and I in you. He that hath my commandments, and doeth them, he it is that loveth me,” xiv. 19, 20, 21: hence, in like manner, it is evident, that the Lord, in the union of his Human Essence with his Divine, had respect to the conjunction of himself with mankind; and that this was his end, and this his love, which was such, that the salvation of mankind, seen in his union with his Father, caused in him the inmost joy: in the above passage also is described what it is that unites, viz., to have and to do his commandments, thus to love the Lord. Again: “Father, glorify thy name. Then came there a voice from heaven, saying, I both have glorified it, and will glorify it again. Jesus said, this voice came not because of me, but for your sakes.—And I, when I shall be lifted up from the earth, will draw all unto me,” xii. 28, 30, 32: by glorification is meant union, as was stated above: and that in his union with the Father he had respect to the conjunction of himself with mankind, is plainly declared, namely; “When I shall be lifted up, I will draw all unto me.” That a conjunction of the Infinite and Supreme Divine with the human race was effected by the Human of the Lord made Divine, and that this conjunction was the cause of the Lord’s coming into the world, is an arcanum into which many inquire with themselves, and because they do not comprehend it, they do not believe it; and as they do not believe it, by reason of their not comprehending it, it becomes a scandal to them. That this is the case has been given me from much experience to know by those who come into the other life. There are very many, including almost the greatest part of those who passed for men of ingenuity in this world, who, when they think that the Lord was made man, and was as another man in his external form, and that he suffered, and that, notwithstanding, he governs the universe, instantly fill the sphere with scandals, by

reason that this was a scandal to them in their life of the body, although they then divulged nothing of it, and adored him with external sanctity. For, in the other life, the interiors are laid open, and are manifested by the sphere diffused from them, concerning which see n. 1048, 1053, 1316, 1504 : hence it is manifestly perceived what had been their faith, and what they had thought concerning the Lord. This being the case, it may be expedient briefly to explain how the matter really is. After all the celestial in man was lost, that is, all love to God, so that there remained no longer any will of good, the human race was separated from the Divine, for nothing conjoins but love, and when there was no love, disjunction took place, the consequence of which is destruction and extirpation. A promise was therefore then made concerning the Lord's coming into the world, who should unite the Human to the Divine, and through this union should conjoin the human race in himself by the faith of love and charity. From the time of the first promise, concerning which Gen. iii. 15, the faith of love to the Lord who was to come, effected conjunction : but when there was no longer any such faith remaining throughout the earth, then the Lord came, and united the Human Essence to the Divine, so that they were altogether a one, as he himself expressly declares. He at the same time taught the way of truth, that every one who should believe on him, that is, should love him and the things which are of him, and who should be in his love, which is towards the whole human race, should be conjoined with him, and be saved. When the Human was made Divine, and the Divine Human, in the Lord, then the influx of the Infinite or Supreme Divine had place with man, which could never otherwise have existed. Hence, also, were dispersed the direful persuasions of the false, and the direful lusts of evil, with which the world of spirits was overcharged, and was continually filling more and more, from the souls that were continually collecting in it from this world ; and they who were in those evils and falses were cast into the hells, and thus were separated. Unless this dispersion had been effected, mankind must have totally perished, they being governed by spirits from the Lord : nor was there any other method of effecting such dispersion, as no operation of the Divine was practicable through the rationals into the internal sensuous of man, for these are far beneath the Supreme Divine not united with the Human. Not to mention other arcana of a still deeper nature, which cannot possibly be explained to the apprehension

of any man. See what was said above, n. 1676, 1990, 2016. That the Lord appears as a sun in the heaven of the celestial angels, and as a moon in the heaven of the spiritual, and that the sun is the celestial of his love, and the moon is the spiritual of his love, see n. 1053, 1521, 1529, 1530, 1531; and that all and single things are under his view, see n. 1274, 1277.

2035. "In their generations."—That this signifies the things which are of faith, appears from the signification of generations and nativities, as denoting the things which are of faith, concerning which n. 613, 1145, 1255, 1330; and that the things which are of love and faith are like consanguinities and affinities of generations, n. 685, 917.

2036. Verse 10. *This is my covenant which ye shall keep between me and you, and thy seed after thee. Every male among you shall be circumcised.* "This is my covenant which ye shall keep between me and you," signifies, a token of the conjunction of all with the Lord: "and thy seed after thee," signifies, those who have faith in him: "Every male among you shall be circumcised," signifies, purity.

2037. "This is my covenant which ye shall keep between me and you."—That it signifies a token of the conjunction of all with the Lord, appears from the signification of a covenant, as being conjunction, concerning which see above; that in the present case it is a token of conjunction, appears from the following verse, where it is called a sign of the covenant: "Ye shall circumcise the flesh of your foreskin, and it shall be a sign of the covenant between me and you." All the external rites of the church were signs of the covenant, and were to be esteemed holy, because they signified internal things. Circumcision, which is here treated of, was nothing else but a representative and significative rite, of which more will be said hereafter. Nevertheless, such rites throughout the Word are called the covenant, by reason that they were external representatives, and thus signified things internal. Things internal are of a covenant, because they effect conjunction, but not things external except through those that are internal. Things external were only signs of the covenant, or tokens of conjunction, by which they might remember internal things, and thus conjunction might be effected by these; concerning signs of a covenant see n. 1308. All internal things which are of a covenant, or which conjoin, have relation to love and charity, and proceed from love and charity; for on these two, viz., to love the Lord above ourselves, and the neighbor as

ourselves, hang all the law and the prophets, that is, the whole doctrine of faith, Matt. xxii. 34—41; Mark xii. 28—35.

2038. “And thy seed after thee.”—That it signifies those who have faith in him, appears from the signification of seed, as denoting faith from charity, concerning which see above.

2039. “Every male among you shall be circumcised.”—That this signifies purity, appears from the representation and consequent signification of circumcising, in the internal sense. Circumcision, or the cutting off of the foreskin, signified nothing else but the removing and wiping away of those things which obstructed and defiled heavenly love, which are the evils of lusts, particularly of the lusts of self-love, and the falses thence derived. The reason of this signification is, because the genitals of both sexes represent heavenly love. There are three kinds of love which constitute the celestial things of the Lord’s kingdom, viz., conjugal love, love towards infants, and the love of society, or mutual love. Conjugal love is the principal of all; for it has for its end the greatest use, viz., the propagation of the human race, and thereby of the Lord’s kingdom, of which it is a seminary. Love towards infants follows next in succession, being derived from conjugal love: and afterwards the love of society, or mutual love. Whatever covers, obstructs, and defiles, these loves, is signified by the foreskin; the cutting off of which, or circumcision, was therefore made representative. For in proportion as the evils of lusts, and the falses thence, are removed, man is purified, and heavenly love is enabled to appear; how contrary self-love is to heavenly love, and how defiled it is, was stated and shown, n. 760, 1307, 1308, 1321, 1594, 2045, 2057. Hence it is plain, that circumcision, in the internal sense, signifies purity. That circumcision is only a sign of a covenant, or of conjunction, may evidently appear from this, that the circumcision of the foreskin is a thing of no consequence without the circumcision of the heart, and that the circumcision of the heart, which is purification from those defiling loves, is what is signified. This appears manifest from the following passages of the Word: “Jehovah God will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God with all thy heart, and with all thy soul; that thou mayest live,” Deut. xxx. 6: from which it is evident, that to circumcise the heart is to be purified from defiling loves, so that Jehovah God, or the Lord, may be loved with all the heart and with all the soul. In Jeremiah: “Break up your fallow

ground, and sow not among thorns : circumcise yourselves to Jehovah, and take away the foreskin of your heart, ye men of Judah, and inhabitants of Jerusalem," iv. 3, 4 : to circumcise themselves to Jehovah, and to take away the foreskin of the heart, is nothing else but to remove such things as obstruct heavenly love : hence, also, it appears, that circumcision of the heart is the interior thing which is signified by circumcision of the foreskin. In Moses : "Circumcise therefore the foreskin of your heart, and be no more stiff-necked ; for Jehovah your God doth execute the judgment of the fatherless and the widow, and loveth the stranger, in giving him food and raiment," Deut. x. 16, 18 : where also it is very clear, that to circumcise the foreskin of the heart is to be purified from the evils of defiling loves, and from the falses thence derived : the heavenly things of love are described by works of charity, viz., by executing the judgment of the orphan and the widow, and by loving the stranger, in giving him food and raiment. In Jeremiah : "Behold, the days come,—in which I will visit upon every one circumcised in the foreskin, upon Egypt, and upon Judah, and upon Edom, and upon the sons of Ammon, and upon Moab, and upon all that are cut off of the corner, that dwell in the wilderness : for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart," ix. 25, 26 : hence also it appears that circumcision is significative of purification : they are called circumcised in the foreskin, but still are reckoned among the uncircumcised nations, and even Judah amongst the rest : and Israel is said to be uncircumcised in heart. Again in Moses : "If then their uncircumcised hearts be humbled," Levit. xxvi. 41 : where the same thing is signified. That by the foreskin and him that is uncircumcised, is signified what is unclean, appears from Isaiah : "Awake, awake, put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, city of holiness : for henceforth there shall no more come into thee the uncircumcised and the unclean," lii. 1 : by Zion is meant the church celestial, by Jerusalem the church spiritual ; into which the uncircumcised, that is, the unclean, shall not enter. That circumcision is a sign of a covenant, or a token of conjunction, appears evidently from the circumstance, that the like was represented by the fruits of trees, which were also to be circumcised ; concerning which thus in Moses : "When ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the foreskin thereof, even the

fruit thereof, uncircumcised : three years shall it be as uncircumcised unto you ; it shall not be eaten of : but in the fourth year all the fruit thereof shall be the holiness of the praises of Jehovah," Levit. xix. 23, 24 : fruits, in like manner, represent and signify charity, as may appear from many passages in the Word ; consequently, their foreskin signifies the unclean which obstructs and defiles charity. What is wonderful, when the angels who are in heaven have an idea of purification from natural defilements, there is represented very swiftly in the world of spirits something like circumcision : for angelic ideas pass, in the world of spirits, into representatives. There were in the Jewish Church some representative rites which originated in this circumstance, and some which did not. The spirits in whose presence that quick circumcision was represented in the world of spirits, were in the desire of being admitted into heaven, and, before they were admitted, this was represented. Hence may appear why Joshua was commanded to circumcise the people, when, having passed over Jordan, they entered into the land of Canaan. The entrance of the people into the land of Canaan represented nothing else than the introduction of the faithful into heaven, where circumcision was a second time enjoined ; concerning which thus in Joshua : " Jehovah said unto Joshua, Make thee knives of flints, and circumcise the sons of Israel the second time. And Joshua made himself knives of flints, and circumcised the sons of Israel at the hill of the foreskins." " And Jehovah said unto Joshua, This day have I rolled away the reproach of Egypt from off you. And he called the name of the place Gilgal (devolution, or rolling off)," v. 2, 3, 9 : knives of flints signify the truths with which they were to be imbued, that they might thereby correct and disperse impure loves ; for without the knowledges of truth there can be no purification. That a stone or flint signifies truths, was shown above, n. 643, 1298 ; and that a knife is predicated of truths by which evils may be corrected, is evident from the Word.

2040. Verse 11. *And ye shall circumcise the flesh of your foreskin, and it shall be a sign of the covenant between me and you.* " Ye shall circumcise the flesh of your foreskin," signifies, the removing of self-love and the love of the world : " and it shall be a sign of the covenant between me and you," signifies, a representative and significative of purity.

2041. " Ye shall circumcise the flesh of your foreskin."—

That it signifies the removing of self-love and the love of the world, appears from the representation and signification of circumcision, as denoting purification from filthy loves, concerning which above, n. 2039 ; and also from the signification of flesh, as denoting man's proprium, concerning which above, n. 999. Man's proprium is nothing else than self-love and the love of the world, thus every lust originating in them : and how filthy it is was shown in the First Part, n. 141, 150, 154, 210, 215, 694, 731, 874, 875, 876, 987, 1047. Because the removal of this proprium is signified, it is here called the flesh of the foreskin. There are two loves, so called, and their lusts, which obstruct the influx of heavenly love from the Lord ; for those loves, whilst they have rule in the interior and external man, and take possession of it, either reject or suffocate the heavenly love in its influx, and also pervert and defile it, for they are altogether contrary to heavenly love : that they are altogether contrary, by the divine mercy of the Lord, will be proved hereafter. But in proportion as those loves are removed, heavenly love, flowing in from the Lord, begins to appear, yea, to shine bright in the interior man ; and in the same proportion man begins to see that he is in evil and the false, yea, afterwards, that he is in the unclean and filthy, and lastly, that this was his proprium. These are they who are regenerate, with whom those loves are removed. It may also be apperceived by the unregenerate, with whom, when the lusts of those loves are quiescent, (as is the case at times whilst they are in holy meditation, or whilst their lusts are laid asleep, as takes place under misfortunes, or in times of sickness, and chiefly at the hour of death), they apperceive somewhat of heavenly light, and of comfort thence ; in consequence of corporeal and worldly things being then laid asleep, and in a manner dead : but with such there is not any removal of those lusts, but only a sleep ; for they instantly relapse into them on the recovery of their pristine state. Even with the wicked, corporeal and worldly things may be laid asleep, and they are then capable of being elevated into somewhat heavenly ; as is sometimes done with souls in the other life, particularly such as are recently arrived, who have an intense desire to see the glory of the Lord, because they had heard so much about heaven whilst they lived in the world. Those external things, with such, are then laid asleep, and they are thus raised into the first heaven, and enjoy their desire : but they cannot long remain, corporeal and worldly

things being, with them, only in a state of quiescence, not of removal, as with the angels, concerning which see n. 541, 542. It is to be known, that heavenly love continually flows in from the Lord with man, and that there is nothing which opposes, obstructs, and incapacitates man for its reception, but the lusts of those loves, and the falses thence.

2042. "And it shall be a sign of the covenant between me and you."—That it signifies a representative and significative of purity, appears from what was shown above, n. 2039, viz., that circumcision was nothing else but a representative of purification from foul loves; and because it was only an external rite, which represented and signified what was internal, it was not a covenant, but the sign of a covenant.

2043. Verse 12. *And a son of eight days shall be circumcised among you, every male, in your generations, he that is born in the house, or bought with silver, of every son that is a stranger, who is not of thy seed.* "A son of eight days," signifies, every beginning of purification: "shall be circumcised among you," signifies, purification: "every male," signifies, those who are in the truth of faith: "in your generations," signifies, the things appertaining to faith: "he that is born in the house," signifies, the celestial: "bought with silver," signifies, the spiritual who are within the church: "of every son that is a stranger, who is not of thy seed," signifies, those out of the church.

2044. "A son of eight days."—That it signifies every beginning of purification, appears from the signification of the eighth day. A week, which is a period of seven days, signifies an entire period of every state and time, as of reformation, of regeneration, or of temptation, both with regard to man individually, and to the church in general: thus any period, whether of a thousand years, of a hundred, or of ten, or of so many days, hours, minutes, &c., is called a week, as may appear from the passages cited in the First Part, n. 728: and as the eighth day is the first day of the week following, it here signifies every beginning. Hence also it is evident, that as circumcision was representative of purification, so also is the time, viz., the eighth day; not that they at that time entered into a purer state, and thus were purified, but that, as circumcision signified purification, so the eighth day signified that this ought to be going forward at all times, and thus always as from a new beginning.

2045. "Shall be circumcised among you."—That it signi-

fies purification, appears from the representation and signification of circumcision, as denoting purification from foul loves, concerning which above, n. 2039. They who are in self-love and the love of the world cannot by any means believe that they are in such filthiness and uncleanness as they really are ; for there is a certain pleasant and delightful, which soothes, favors, and flatters them, and causes them to love that life, and to prefer it to every other ; and thus to suppose that there is no evil in it. For whatever favors any one's love and consequent life, is believed to be good. Hence also the rational consents, and suggests falses which confirm, and which cause such a degree of blindness, that the nature of heavenly love is not at all seen, or if seen, they in heart say that it is something miserable, or a thing of nought, or a something like a phantasy, which keeps the mind in a state like that of disease. But that the life of self-love and the love of the world, with its pleasures and delights, is filthy and unclean, may appear to every one who is willing to think according to the rational faculty with which he is endowed. It is from self-love that all evils come which destroy civil society ; all kinds of hatred, all kinds of revenge, all cruelties, yea, all adulteries, flow thence as streams from a filthy pit. For whoever loves himself, either despises, or defames, or hates, all others, who are not subservient to him, or who do not pay him honor, or favor him : and when he holds in hatred, he breathes nothing but revenge and cruelty, and this in proportion as he loves himself. Thus that love is destructive of society, and of the human race. That this is the nature of self-love, may be seen from what was said concerning it in the First Part, n. 693, 694, 760, 1307, 1308, 1321, 1506, 1594, 1691, 1862 ; that self-love in the other life is most filthy, and diametrically opposite to mutual love, in which heaven consists, will be also shown, by the divine mercy of the Lord, in the following pages. As that love is the source of all kinds of hatred, of revenge, of cruelty, and of adultery, it is the source of all things which are called sins, crimes, abominations, and profanations. When, therefore, this is in man's rational, and in the lusts and phantasies of his external man, the influx of heavenly love from the Lord is continually repelled, perverted, and defiled. It is like filthy excrement, which dissipates, yea, contaminates every sweet odor : and it is like an object which turns into disagreeable and dark colors the rays of light which continually flow into it ; or like a tiger and a serpent, which no enticement can tame,

and which destroy with their bite and poison those who give them food ; or like an utterly wicked man, who turns the best intentions of others, and their very benefits, into matter of revilement and malice. Hence it appears that those loves, viz., self-love and the love of the world, are what are represented and signified by the foreskin which was to be cut off.

2046. That "every male" signifies those who are in the truth of faith, appears from the signification of a male, as denoting truth, concerning which, n. 672, 749. The reason why the male is mentioned, by which is signified the truth of faith, is, because no one can be purified from those filthy loves, except he who is in truth. From truth he knows what is pure and impure, and what is holy and profane. Before this is known, there are no mediums to receive and transmit the operations of the heavenly love which continually flows from the Lord, and which cannot be received except in truths : wherefore man is reformed and regenerated, through the knowledges of truth, and this not until he is imbued with them. Conscience itself is formed by the truths of faith ; for conscience, with which the regenerate man is gifted, is a conscience of what is true and right, see n. 977, 986, 1033, 1076, 1077. This is the reason also why knives of stone, or swords of flint, as they are called, were made use of for circumcision ; by which are signified truths, as may be seen above, n. 2039, at the end.

2047. "In your generations."—That it signifies the things which are of faith, appears from the signification of generations and nativities, as denoting those things that are of faith, concerning which n. 613, 1145, 1255, 2020, 2035.

2048. That "he that is born in the house," signifies the celestial, and that he that is "bought with silver," signifies the spiritual, consequently those who are within the church, appears from the signification of "born in the house," as denoting those who are within the house. A house, in the Word, signifies the celestial, because this is what is inmost ; whence by the house of God is signified, in a universal sense, the Lord's kingdom, in a sense less universal, the church, and in a particular sense, man himself, in whom the kingdom or church of the Lord is. When man is called a house, it signifies the celestial of faith in him ; and when he is called a temple, it signifies the truth of faith in him : thus in the present case, by those "born in the house," are signified the celestial. That those "bought with silver," signify the spiritual, appears from

the signification of silver, as denoting truth, thus the spiritual of faith, concerning which see n. 1551. They are called celestial who are in love to the Lord; and because the Most Ancient Church, or that before the flood, was in that love, it was a celestial church. They are called spiritual who are in love towards the neighbor, and thus in the truth of faith: such was the Ancient Church, or that after the flood: the distinction between the celestial and the spiritual was frequently treated of in the First Part. It must be plain to every one that heavenly arcana are contained in what is here related, viz., that those born in the house should be circumcised, and those who were bought with silver, and also every son that was a stranger; and that these are mentioned repeatedly, as in the following verses, 13, 23, 27. The arcana do not appear except from the internal sense; in which it is seen that by those born in the house, and those bought with silver, are signified the celestial and the spiritual, consequently, those who are within the church; and that by the son that was a stranger, who was not of the seed, are signified those who are without the church.

2049. "Of every son that is a stranger, who is not of thy seed."—That it signifies those who are without the church, appears from the signification of a son that is a stranger, as denoting those who are not born within the church, consequently, who are not in the goods and the truths of faith, because not in the knowledges of them. Sons that are strangers, also signify those who are in external worship; concerning whom n. 1097: but it is there treated of those who are within the church, whereas, in the present passage, as relating to the Lord's church in the universal, sons that are strangers are those who are not born within the church, as is the case with the Gentiles. Gentiles who are out of the church, may be in truths, but not in the truths of faith. Their truths are, like the commandments of the decalogue, that they should honor their parents, that they should not kill, that they should not steal, nor commit adultery, nor covet what belongs to others; and, also, that they should worship the Deity. But the truths of faith are all doctrinals relating to life eternal, to the Lord's kingdom, and to the Lord; and these cannot be known to the Gentiles, because they have not the Word. These are they who are signified by sons that are strangers who are not of the seed, but who with them are to be circumcised, that is, to be purified. It hence appears, that they are capable of being

purified as well as they who are within the church ; which was represented by their being circumcised. They are purified when they reject filthy loves, and live in charity with each other ; for they then live in truths, since all truths are of charity : but the truths in which they live are such as were spoken of above ; and they who live in these truths easily imbibe the truths of faith. in the other life, if not in the life of the body, because the truths of faith are the interior truths of charity, and they then love nothing more than to be admitted into the interior truths of charity. The interior truths of charity are those in which the Lord's kingdom consists, concerning which, n. 932, 1032, 1059, 1327, 1328, 1366. In the other life the science of the knowledges of faith is of no avail ; for the worst persons, and even the infernals themselves, may be in the science of them, and in some cases more than others ; but what avails is a life according to knowledges, for all knowledges have life for their end : unless they are learned with a view to life, they are of no use, except that men may discourse about them, and thence be esteemed learned in the world, be elevated to honors, and gain fame and wealth. Hence it is evident that the life of the knowledges of faith is no other than the life of charity ; for the law and the prophets, that is, the whole doctrine of faith with all its knowledges, consists in love to the Lord and in love towards the neighbor ; as may be plain to every one from the Lord's words, Matt. xxii. 34—39 ; Mark xii. 28—35. Nevertheless, doctrinals, or the knowledges of faith, are most necessary for the formation of the life of charity ; and it cannot possibly be formed without them. This life of charity is what saves after death, and not any life of faith without charity, since without charity it is not possible for any life of faith to exist. They who are in the life of love and charity, are in the Lord's life, and none can be conjoined to him by any other. Hence also it is manifest, that the truths of faith cannot be acknowledged as truths, that is, the acknowledgment of them so much talked of, cannot exist, except outwardly and in words only, unless they are implanted in charity : otherwise, inwardly and in heart, they are denied ; for, as just stated, they all have charity for their end, and if this is not within them, they are inwardly rejected. The quality of the interiors is made manifest when the exteriors are removed, as is the case in the other life ; and thus that where there is no charity, the interiors are in complete opposition to all the truths of faith. It is not pos-

sible for those to receive the life of charity, or mutual love, in the other life, who had it not in some degree in the life of the body ; but their life in the world remains with them after death. They then are averse from, and hate, the life of charity ; and if they only approach to a society where the life of mutual love prevails, they are seized with trembling, horror, and torment. Such, notwithstanding their being born within the church, are called sons that are strangers, uncircumcised in heart and uncircumcised in the flesh, who are not to be admitted into the sanctuary, that is, into the kingdom of the Lord. The same are also meant in Ezekiel, “No son that is a stranger, uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary,” xlv. 7, 9. And again : “To whom art thou thus like in glory and in greatness among the trees of Eden ? yet shalt thou be brought down, with the trees of Eden, into the lower earth : thou shalt lie in the midst of the uncircumcised with them that are slain by the sword,” xxxi. 18 : speaking of Pharaoh, by whom are signified sciences in general, n. 1164, 1165, 1186, 1462 ; by the trees of Eden, with which they should be brought down to the lower earth, are also signified sciences, but those of the knowledges of faith. Hence then it is evident what is meant, in the internal sense, by the uncircumcised, viz., such as are in filthy loves and the life of them.

2050. Verse 13. *He shall surely be circumcised that is born in thy house, and he that is bought with thy silver ; and my covenant shall be in your flesh for an everlasting covenant.* “He shall surely be circumcised,” signifies, that they shall altogether remove from themselves self-love and the love of the world : “that is born in thy house, and he that is bought with thy silver,” signifies, those within the church of each kind : “and my covenant shall be in your flesh,” signifies, the conjunction of the Lord with man in his impurity ; and also a significative rite : “for an everlasting covenant,” signifies, conjunction.

2051. “He shall surely be circumcised.”—That it signifies, that they shall altogether remove from themselves self-love and the love of the world, viz., they who are within the church, who are signified by him that is born in the house and him that is bought with silver, appears from the representation of circumcision, as being purification from self-love and the love of the world, concerning which above, n. 2039. It is here again repeated that they should be circumcised, and it is expressed,

“he shall surely be circumcised,”* by which is expressed necessity, that is, that they should be altogether purified from those loves: and as those within the church are signified, sons that are strangers are not here mentioned, because by them are signified those who are without the church, as was shown above, n. 2048. From the repetition of what was said in the preceding verse, concerning those born in the house and bought with silver, every one may see that there is here a divine arcanum, which does not appear from the literal sense: the arcanum is, that purification from those filthy loves is most especially necessary within the church, for this additional reason, because they who are within the church may render holy things themselves impure, which they who are without the church, or the Gentiles, cannot do: hence they are in greater danger of damnation. Moreover, they who are within the church may form principles of the false contrary to the very truths of faith, and be fully imbued with them, which cannot be done by those who are without the church, because they are ignorant of those truths: thus the former may profane holy truths, but the latter cannot; concerning whom see more in the First Part, n. 1059, 1327, 1328.

2052. “That is born in thy house, and he that is bought with thy silver.”—That it signifies those who are within the church of each kind, viz., the celestial, who are those born in the house, and the spiritual, who are those bought with thy silver, was shown above, n. 2048.

2053. “My covenant shall be in your flesh.”—That it signifies the conjunction of the Lord with man in his impurity, appears from the signification of a covenant, as being conjunction, concerning which above; and from the signification of flesh, as being man’s proprium, concerning which also above, n. 2041. How impure the proprium is, was there also stated, and was shown in the First Part, n. 141, 150, 154, 210, 215, 694, 731, 874, 875, 876, 987, 1047. With respect to “My covenant in your flesh,” denoting the conjunction of the Lord with man in his impurity, the case is this. There does not exist with man any pure intellectual truth, that is, truth divine; but the truths of faith, which are with man, are appearances of truth, to which the fallacies which are of the senses join themselves, and to these the falses which are of the lusts of

* In the original, “In circumcising he shall be circumcised.”

self-love and the love of the world. Such are the truths which exist with man; and how impure these are may appear from such things being adjoined to them. Nevertheless the Lord conjoins himself with man in those impurities, for he animates and quickens them with innocence and charity, and thus forms conscience. The truths of conscience are various, being according to every one's religion; and these, provided they are not contrary to the goods of faith, the Lord is not willing to violate, because man is imbued with them, and has placed sanctity in them. The Lord never breaks any one, but bends him. This may appear from hence, that within the church there are some of all denominations who are endowed with conscience; though their conscience is better, in proportion as its truths approach nearer to the genuine truths of faith. As conscience is formed of truths of faith of this sort, it appears that it is formed in the intellectual part of man; for it is the intellectual part which receives those truths. This part therefore, the Lord miraculously separated from the voluntary part: which is an arcanum not heretofore known; concerning which see n. 863, 875, 895, 927, 1023. That the "covenant in your flesh," is also a significative, namely, of purification, appears from what was shown concerning circumcision, n. 2039.

2054. "For an everlasting covenant."—That it signifies conjunction, appears from the signification of a covenant, as denoting conjunction, concerning which see above. As it is here treated of those who are within the church, the covenant is again mentioned, and it is here called an everlasting covenant, both because it is most especially necessary for those to be circumcised, or purified from the loves of self and of the world, as was shown above, n. 2050; and because they who are within the church enjoy the nearest conjunction with the Lord and his heaven, since their conjunction is by the goods and truths of faith. There is indeed a conjunction also with those who are without the church, but it is more remote, because they are not in the goods and truths of faith, as was stated above, n. 2049. The church, in the kingdom of the Lord, is like the heart and lungs in man: the interiors of man are conjoined with his externals by means of the heart and lungs, whence life is derived to all the neighboring viscera: so also it is with the human race. The conjunction of the Lord and of his heaven is nearest with the church, but more remote with those who are without the church, who are as those viscera which live by

means of the heart and lungs. The celestial are like the heart, but the spiritual like the lungs. The reason of the necessity in both cases is here treated of, but specifically in regard to those who are within the church; wherefore mention of the covenant is twice repeated.

2055. Verse 14. *And the uncircumcised male, who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath made void my covenant.* "The uncircumcised male," signifies, he who is not in the truth of faith: "who is not circumcised in the flesh of his foreskin," signifies, who is in self-love and the love of the world: "that soul shall be cut off from his people," signifies, death eternal: "he hath made void my covenant," signifies, that he cannot be conjoined.

2056. "The uncircumcised male."—That it signifies he who is not in the truth of faith, appears from the signification of a male, as denoting the truth of faith, concerning which above, n. 2046: wherefore here the uncircumcised male signifies him who is not in the truth of faith, thus who is in the false. "Uncircumcised," or "having the foreskin," is predicated of that which obstructs and defiles, as was stated above; and when it is adjoined to "male," it is that which obstructs and defiles truth. In like manner, when it is adjoined to any other thing, it signifies the darkening and defilement of that thing; as the uncircumcised ear, in Jeremiah: "To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of Jehovah has become a reproach, they do not desire it," vi. 10: their ear being uncircumcised denotes that there was no attention, and that the Word was a reproach to them. It is also treated in this verse of those who are within the church, who are not only in the false, but likewise in the impurity of self-love and the love of the world: for it is a continuation of what precedes: wherefore mention is here made of the uncircumcised male, who is not circumcised in the flesh of his foreskin, thus denoting the false conjoined with impurity of life. How great danger such are in of eternal damnation, may appear from what was stated above, n. 2051. Here are especially signified those within the church, who profane the goods and truths of faith; of whom it is said, that that soul shall be cut off from his people: for they who are within the church may be guilty of profanation, but they who are without cannot; as was shown, n. 593, 1008, 1010, 1059.

2057. "Who is not circumcised in the flesh of his foreskin."— That it signifies those who are in self-love, appears from what was said above concerning the signification of circumcision and of the foreskin, n. 2039, 2040; also concerning the signification of flesh, n. 2041. The flesh of the foreskin here signifies self-love. They within the church, who are in the false, and are at the same time in self-love, more especially profane holy things, and not so much they who are in any other love: for self-love is the most filthy of all, because it is destructive of society, and thus of the human race, as was shown above, n. 2045. That it is also diametrically opposite to mutual love, in which heaven consists, consequently, is destructive of heavenly order itself, may appear from wicked spirits and genii in the other life; and also from the hells, in which nothing rules but self-love; and because self-love, all sorts of hatred, revenge and cruelty, these being from it. Mutual love in heaven consists in this, that each loves his neighbor more than himself: hence the whole heaven represents, as it were, a single man, all being thus consociated by mutual love from the Lord. Hence it is, that the felicities of all are communicated to each, and those of each to all: and hence the heavenly form itself is such, that every one is, as it were, a kind of centre, thus a centre of the communications, consequently, of the felicities, proceeding from all; which take place according to all the differences of that love, which are innumerable: and because they who are in that love perceive the highest happiness in this, that they may communicate to others what they receive by influx themselves, which they do from the heart, hence the communication is rendered perpetual and eternal; in consequence of which the happiness of each increases in proportion to the increase of the Lord's kingdom. The angels, being distinguished into distinct societies and mansions, do not think of this: but the Lord thus disposes all and single things. Such is the kingdom of the Lord in the heavens. Nothing attempts to destroy this form and this order but self-love; consequently, all in the other life who are in self-love, are more deeply infernal than others. For self-love communicates nothing of its own to others, but extinguishes and suffocates the delights and felicities of others. Whatever delight flows from others into those who are in self-love, they take to themselves, centre it in themselves, turn it into the filthy of self, and prevent its further propagation: thus they destroy every thing that tends to unanimity and consociation, whence results

disunion and consequently destruction. As, also, each of them is desirous to be served, worshiped, and adored by others, and loves none but himself, there hence results dissociation, which is determined, or puts itself forth, into lamentable states, so that they perceive no greater delight than in torturing others, by dreadful contrivances and phantasies, from a principle of hatred, revenge, and cruelty. When such spirits approach any society where mutual love dwells, they are cast down of themselves, like impure and dead weights in a pure and living atmosphere, by reason that all the delight which flows in terminates in themselves: and because they exhale a filthy idea of self, their own delight is there turned into a cadaverous stench, whereby they are made sensible of the hell of self; besides that they are seized with terrible agonies. Hence may appear what is the quality of self-love, viz., that it is not only destructive of the human race, as was shown above, n. 2045, but that it is also destructive of heavenly order, and, consequently, that there is in it nothing but impurity, defilement, profaneness, and hell itself, however different the appearance may be to those who are in it. They are in self-love who despise others in comparison with themselves; who hold in hatred those who do not favor, serve, and pay them a kind of worship; and who take a cruel delight in revenge, and in depriving others of honor, of reputation, of wealth, and of life. They who are in self-love are in these evils: and be it known to such as are in these evils, that they are in self-love.

2058. "That soul shall be cut off from his people."—That it signifies eternal death, appears from the signification of soul, as denoting life, concerning which, n. 1000, 1040, 1742; and from the signification of people, as denoting truths, concerning which n. 1259, 1260. Consequently, people are such as live in truths, that is, angels; for the soul to be cut off from whom, is to be damned, or to perish in eternal death.

2059. "He hath made void my covenant."—That it signifies, that they are incapable of conjunction, appears from the signification of a covenant, as being conjunction, concerning which see above. Thus to make the covenant void, is to disjoin themselves, so as to be incapable of conjunction.

2060. Verse 15. *And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.* "God said unto Abraham," signifies, perception: "Sarai thy wife," signifies here, as above, truth conjoined with

good: "thou shalt not call her name Sarai," signifies, that he should put off the human: "But Sarah shall her name be," signifies, that he should put on the Divine.

2061. "God said unto Abraham."—That it signifies perception, appears from the signification of God's saying, in the historical sense, as being, in the internal sense, to perceive, concerning which see n. 1791, 1815, 1819, 1822, 1898, 1919. As another subject here begins to be treated of, viz., what is signified by Sarai and Sarah, and also what by the promise of a son from Sarah, and what by Ishmael, that he was to become a great nation, it commences with a new perception of the Lord's, which is expressed by, "God said unto Abraham;" as is the case elsewhere continually.

2062. "Sarai thy wife."—That it signifies truth conjoined with good, appears from the signification of Sarai, as being intellectual truth: and because "wife" is here added, as being that truth conjoined with good: that Sarai, and Sarai as a wife, signifies truth conjoined with good, was shown above, n. 1468, 1901, and in many other places.

2063. "Thou shalt not call her name Sarai, but Sarah shall her name be."—That it signifies that he should put off the human, and should put on the Divine, appears from what was said above (at verse 5) concerning Abraham, where it is written, *Thy name shall not any more be called Abram, but Abraham shall thy name be*; by which, in like manner, was signified, that he should put off the human, and should put on the Divine, concerning which see n. 2009. For the letter H which was added to the name Sarah, was taken out of the name Jehovah, in order that Sarah, like Abraham, might represent the Divine of the Lord, viz., the divine marriage of good with truth in the Lord, Abraham representing the Divine Good, and Sarah the Divine Truth; from which was to be born the Divine Rational, which is Isaac. Divine Good, which is love, and which, in regard to the whole human race, is mercy, was the internal of the Lord, that is, Jehovah, who is Good itself: this is represented by Abraham. The truth which was to be conjoined with Divine Good was represented by Sarai; and when this truth also was made Divine, it is represented by Sarah. For the Lord advanced progressively to union with Jehovah, as has been constantly stated above. The truth not yet Divine, represented by Sarai, was such when it was not yet fully united with good, so as to be truth from good; but when it was so united

with good as to proceed from good, it was Divine ; and truth itself was then also good, as being the truth of good. There is a difference between the truth which tends to good, in order to be united with it, and the truth which is so united with good as to proceed altogether from it. The truth which tends to good, as yet draws something from the human ; but that which is altogether united with good, puts off all that is human, and puts on what is Divine. This may be illustrated, as above, by what is similar in man. During man's regeneration, that is, when he is about to be conjoined to the Lord, he advances towards conjunction by truth, that is, by the truths of faith ; for no one can be regenerated except by the knowledges of faith, which are truths, by which he advances towards conjunction. These truths the Lord meets by good, that is, by charity, which he adapts into the knowledges of faith, that is, into its truths. For all truths are vessels receptive of good, wherefore, in proportion as the truths are more genuine, and more multiplied, good is rendered more capable of taking them as vessels, and of reducing them to order, and finally of manifesting itself ; till at length the truths no longer appear, only so far as good is translucent through them. Thus truth becomes celestial-spiritual. As the Lord is present only in good, which is of charity alone, therefore man is then conjoined with the Lord, and is gifted by good, that is, by charity, with conscience ; from which he afterwards thinks what is true, and does what is right ; which, however, is according to the principles of truth and rectitude into which the good or charity is adapted.

2064. Verse 16. *And I will bless her, and will give thee a son also of her : and I will bless him, and he shall become nations ; * kings of people shall be of her.* " I will bless her,"

* In the translation of the whole chapter above, this clause is given, " Yea, I will bless *her*, and *she* shall become nations." The author's Latin is, " Et benedicam illi, et erit in gentes : " where, as the *illi* may be either masculine or feminine, it is impossible to tell whether it refers as its antecedent to Sarah or to her son ; and the *erit* supposes for its nominative case a pronoun of the same gender as the *illi*. To determine the point, recourse was had to the original Hebrew : and here there is no ambiguity, the word translated " Et benedicam illi " being בְּרַכְתִּיהָ (and or yea, I will bless her), and the word translated " et erit " being וְהָיָה (and she shall be or become), the first having the

feminine affix, and the second the feminine termination. But the manner in which the author explains the passage in n. 2067 and 2069 below, shows that he understood it to relate, not to Sarah, but to her son Isaac. The discrepancy may be accounted for in two ways. Either the author, after first translating the whole chapter into Latin, when he came to explain this part did not again

signifies, the multiplication of truth: "and I will give thee a son also of her," signifies, the rational: "and I will bless him," signifies, the multiplication thereof: "and he shall become nations," signifies, goods thence derived: "kings of people shall be of her," signifies, truths derived from truths and goods in conjunction, which are kings of people.

2065. "I will bless her."—That it signifies the multiplication of truth, appears from the signification of blessing, as denoting to be enriched with all good and truth; concerning which, see n. 981, 1096, 1420, 1422. As it is here said of Sarah, it signifies the enriching or multiplication of truth. For by Sarah, as has been shown, is represented and signified the truth of good, which is intellectual truth; of which truth and its multiplication it is here treated: what intellectual truth is, may be seen above, n. 1904.

2066. "And I will give thee a son also of her."—That it signifies the rational, appears from the signification of a son, as being truth, concerning which n. 489, 491, 533, 1147; and as every rational has its beginning from truth, by a son is here signified the rational (principle). The Lord's first rational was represented and signified by Ishmael, born of Hagar the handmaid, concerning whom, see the preceding chapter: the second rational, here treated of, is represented and signified by Isaac, who was to be born of Sarah. The former, viz., what was represented by Ishmael, was the rational which was afterwards expelled the house; but the latter rational, which is represented by Isaac, is that which continues in the house, because Divine. More, however, will be said of this rational, by the divine mercy of the Lord, in the following chapter, where Isaac is treated of.

2067. "And I will bless him."—That it signifies the multiplication thereof, viz., of the rational understood by a son, ap-

refer to the Hebrew, and taking, as might most naturally be done, the *illi* to be masculine, adapted the exposition accordingly;—or he regarded the feminine affix and termination, in the original, to be errors of some transcriber, considering the spiritual sense to require the passage to be understood of Isaac. The reader must adopt whichever supposition appears to him most probable. It is but right, however, to add, that there is not any various reading of the original text to give external probability to the supposition of a slip of a transcriber; and as both the first and last clauses of the verse, even according to our author's translation, relate to Sarah, it seems most natural to conclude that the middle clause likewise is spoken of her. Yet the explanation given by our author also appears beautifully to cohere with the whole context. To suit that explanation, the translation is *here* given as he evidently understood it. *Ed.*

pears from the signification of blessing, as denoting to be enriched with all good and truth, concerning which just above.

2068. "And he shall become nations."—That thereby are signified goods thence derived, appears from the signification of nations as denoting goods, concerning which, see n. 1259, 1260, 1416, 1849.

2069. "Kings of people shall be of her."—That it signifies truths from truths and goods conjoined, which are the kings of people, appears from the signification of kings, as denoting, in general, all truths, concerning which above, n. 2015; and from the signification of people, as also denoting truths, in general all things spiritual; for kings are predicated of people, and not so of nations, unless when nations signify evils, concerning which, see n. 1259, 1260. In the prophetic Word there is frequent mention of kings and of people; by whom, however, kings and people are never meant: for the very Word itself, which is the internal sense, does not at all treat of kings and people, but of things celestial and spiritual appertaining to the Lord's kingdom, thus of goods and truths: the literal sense only supplies objects, serving, as human expressions, to convey the sense thence resulting. As it is here treated of Sarah, that kings of people shall be of her, and by Sarah is signified the Divine Truth which the Lord had, it is manifest that by kings of people are signified truths derived from truths and goods conjoined, which are all the truths of the internal church, or the interior truths of faith. These truths, as coming from the Lord, are called kings throughout the Word; and also kings' sons, as was shown above, n. 2015. Every one may see, that some internal divine thing lies hid in these words, that kings of people should be of her: for in this verse Isaac is treated of, and it is said of him, "I will bless him, and he shall become nations," but of Sarah, that "kings of people should be of her:" also that nearly the same phrase was used concerning Abraham, verse 6, that kings should come out of him, but not kings of people, as it is said of Sarah. The arcanum, which here lies concealed, is of too deep a nature to be unfolded and described in few words. From the representation and signification of Abraham, as denoting Divine Good, and from the representation and signification of Sarah, as denoting Divine Truth, what it is may in some degree appear; viz., that from the Divine Good of the Lord, understood by Abraham, all celestial truth should come forth and exist; and from the Divine Truth of the Lord, understood

by Sarah, should come forth and exist all spiritual truth. Celestial truth is what exists with the celestial angels, and spiritual truth is what exists with the spiritual angels ; or, what is the same, celestial truth is that which existed with the men of the Most Ancient Church, or that before the flood, which was a celestial church ; and spiritual truth is that which existed with the men of the Ancient Church, or that after the flood, which was a spiritual church. For the angels, as well as the men of the church, are distinguished into celestial and spiritual ; the former being distinguished from the latter by love towards the Lord, and the latter from the former by love towards the neighbor. But concerning celestial truth, and concerning spiritual truth, it is not possible to say more, before the distinction be known between what is celestial and what is spiritual, or, which is the same thing, between the celestial church and the spiritual church, concerning which see what was said in the First Part, n. 202, 337, 1577 ; also, what was the quality of the Most Ancient Church, and what of the Ancient, n. 597, 607, 640, 765, 1114—1125 ; and frequently in other places ; and that to have love towards the Lord is celestial, and to have love towards the neighbor is spiritual, n. 2023. Hence then the arcanum is manifest, that by the kings who were to come out of Abraham (verse 6), are signified celestial truths, which flow in from the Divine Good of the Lord ; and that by kings of people, who were to be from Sarah, spoken of in this verse, are signified spiritual truths, which flow in from the Divine Truth of the Lord. For the Lord's Divine Good cannot flow in except with the celestial man, because it flows into his voluntary part, as with the Most Ancient Church : whereas the Lord's Divine Truth flows in with the spiritual man, because it flows only into his intellectual part, which, in the spiritual man, is separate from his voluntary part, n. 2053 at the end ; or, which is the same, celestial good flows in with the celestial man, and spiritual good flows in with the spiritual man : wherefore the Lord appears to the celestial angels as a sun, but to the spiritual as a moon, n. 1529, 1539.

2070. Verse 17. *And Abraham fell upon his face, and laughed, and said in his heart, Shall [a child] be born to a son of a hundred years, and shall Sarah, a daughter of ninety years, bear ?* “ Abraham fell upon his face,” signifies, adoration : “ and laughed,” signifies, the affection of truth : “ and said in his heart,” signifies, that he so thought : “ Shall [a child]

be born to a son of a hundred years," signifies, that then the rational of the Lord's Human Essence would be united to the Divine: "and shall Sarah, a daughter of ninety years, bear?" signifies, that truth conjoined with good would effect this.

2071. "Abraham fell on his face."—That it signifies adoration, appears from the signification of falling on the face, as denoting to adore, concerning which see above, n. 1999.

2072. "And laughed."—That it signifies the affection of truth, may appear from the origin and essence of laughter. Its origin is no other than the affection of truth or the affection of the false, whence is hilarity and joy, which expand themselves in the face by laughter: hence it appears that the essence of laughter is no other than this. Laughter, indeed, is something external, which belongs to the body, as being displayed in the countenance; but, in the Word, things interior are expressed and signified by things exterior; as all the interior affections of the mind are expressed by the face, interior hearing and obedience by the ear, internal sight, or understanding, by the eye, power and strength by the hand and arm, &c.: in the same manner, the affection of truth by laughter. In the rational of man is truth, which is its chief (attribute): there is also in it the affection of good, but this is within the affection of truth, as its soul. The affection of good that is in the rational does not put itself forth by laughter, but by a certain joy, and thence by a delight of pleasure, which does not laugh, for in laughter there also is generally something which is not altogether good. The reason that truth in man's rational is the chief thing, is, because the rational is formed by the knowledges of truth: for it is impossible for any one to become rational except by those knowledges: and knowledges of good are equally truths as the knowledges of truth. That laughter here signifies the affection of truth, may appear from this, that it is here mentioned that Abraham laughed, and in like manner Sarah, both before and after the birth of Isaac; and also that Isaac was named from laughter, for "Isaac" signifies laughter. That Abraham laughed when he heard concerning Isaac, appears from this verse, for it is said that Abraham laughed when he heard of having of a son by Sarah. That Sarah also laughed before Isaac was born, when she heard from Jehovah that she should bear a son appears from these words: "Sarah heard it at the door of the tent:—therefore Sarah laughed within herself, saying, After that I am old shall I have pleasure, my lord being old also?"

And Jehovah said to Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child which am old?—Sarah denied saying, I did not laugh; for she was afraid. And he said, Nay, but thou didst laugh.” Gen. xviii. 12, 13, 15. Afterwards, also, when Isaac was born, it is said, “Abraham called the name of his son,—Isaac, (laughter).—And Sarah said, God hath made me to laugh, so that all that hear will laugh with me,” Gen. xxi. 3, 6. These circumstances would never have been mentioned, unless such things had been implied by laughing, and by the name of Isaac, which signifies laughter.

2073. “And said in his heart.”—That it signifies that he so thought, appears without explication.

2074. “Shall [a child] be born to a son of a hundred years?”—That it signifies, that then the rational of the Lord’s Human Essence would be united to the Divine, appears from the signification of a hundred, concerning which above n. 1988.

2075. “Shall Sarah, a daughter of ninety years, bear?”—That it signifies, that truth conjoined with good would effect this, appears from the representation and signification of Sarah, as being truth conjoined with good, or truth Divine; and from the signification of the number ninety, or what is the same, of nine. It cannot but be matter of surprise to every one, that the number of a hundred years, which Abraham had attained, should signify, that the rational of the Lord’s Human Essence would be united to the Divine: and that the number of ninety years, which was the age of Sarah, should signify, that truth conjoined with good would effect this. As, however, there is nothing in the Word of the Lord but what is heavenly and divine, this must also be true of the numbers contained in it. That all numbers throughout the Word signify things, as well as all names, was shown in the First Part, n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893, 1988. That the number nine signifies conjunction, and still more the number ninety, as being composed of nine multiplied by ten (for ten signifies remains, by which there is conjunction, as appears from what was said above, n. 1988,) may appear also from the following representatives and significatives. It was commanded, that in the tenth day of the seventh month there should be a day of atonement, and that this should be a sabbath of a sabbath; and in the ninth of the seventh month at even, from even unto even, they should celebrate the sabbath, Levit. xxiii. 27, 32. In the

internal sense these words signify conjunction by remains, *nine* denoting conjunction, and *ten* remains. That a divine arcanum is involved in these numbers, appears evidently from the months and days of the year, which were to be accounted holy ; as from every seventh day, which was to be a sabbath ; from the seventh month, as in this passage, which was to be a sabbath of a sabbath ; from the seventh year ; and again from the seven times seventh year, when the jubilee should commence. The case is similar in regard to other numbers in the Word ; as with three, which signifies nearly the same as seven ; the number twelve, which denotes all things of faith ; and the number ten, which signifies the same as tenths, or tithes, that is, remains, n. 576. And so with the others. Thus here in Leviticus, unless the number ten and the number nine involved arcana, it would never have been commanded, that this sabbath of a sabbath should be on the tenth day of the seventh month, and on the ninth of the month they should celebrate it. Such is the Word of the Lord in the internal sense, although in the historical sense nothing of the kind appears. It is the same when it is related of Jerusalem, that it was besieged by Nebuchadnezzar in the ninth year of Zedekiah, and that it was broken up in the eleventh year, on the ninth day of the month ; concerning which thus in the second book of Kings : “ It came to pass in the ninth year of his reign, in the tenth month, on the tenth day of the month, that Nebuchadnezzar king of Babylon came against Jerusalem : and the city was besieged unto the eleventh year of king Zedekiah : and on the ninth of the month the famine prevailed in the city, and there was no bread for the people of the land : and the city was broken up,” xxv. 1—4 : by the ninth year and the tenth month, and by the eleventh year and the ninth of the month, when the famine prevailed in the city, and there was no bread for the people of the land, in the internal sense is signified, that there was no longer any conjunction by the things which are of faith and charity : a famine in the city, and no bread for the people of the land, signifies, that there was nothing of faith and nothing of charity remaining : this is the internal sense of these words, which does not at all appear in the letter. The like things still less appear from the historicals of the Word than from the propheticals, because the historical facts engage the attention, inso-much that it is scarce believed that any thing of a deeper nature lies concealed within them ; when, nevertheless, all the facts

are representative, and the words themselves are every where significative. This may appear incredible, but still it is true ; see n. 1769—1772.

2076. Verse 18. *And Abraham said unto God, O that Ishmael might live before thee!* “Abraham said unto God,” signifies, the Lord’s perception from love: “O that Ishmael might live before thee!” signifies, that others might not perish who are rational from truth.

2077. “Abraham said unto God.”—That it signifies the Lord’s perception derived from love, appears from the signification of saying to God, as denoting to perceive, concerning which above in several places: that Abraham here signifies the Lord in such a state, and in such an age, was said above, n. 1989. That the Lord said this from love, is evident, for the affection of love shines forth from the very words, where it is said, “*O that Ishmael might live before thee!*” The affection or love of the Lord was Divine, namely, towards the whole human race, which, by the union of his Human Essence with the Divine, he was desirous of perfectly conjoining with himself, and of saving eternally; concerning which love, see n. 1735: and that the Lord, from this love, continually fought against the hells, n. 1690, 1789, 1812: and that in the union of his Human with the Divine, he regarded nothing but the conjunction of the Divine with the human race, n. 2034. The nature and quality of the Lord’s love transcends all human understanding, and is more especially incredible to those who do not know what the celestial love is in which the angels are. Those angels, for the sake of saving a soul from hell, make no account of death, yea, if it was in their power, they would endure hell for such a soul: hence it is their inmost joy to translate into heaven any one that rises from the dead. They confess, however, that this love is not in the least from themselves, but that all and single things of it are from the Lord alone: nay, they are indignant if any one thinks otherwise.

2078. “O that Ishmael might live before thee.”—That it signifies, that others might not perish who are rational from truth, appears from the representation and consequent signification of Ishmael, as denoting the rational, concerning which, see the foregoing chapter, where Ishmael is treated of. There are two kinds of men within the church, viz., the spiritual and the celestial. The former, viz., the spiritual, become rational from truth; but the latter, or the celestial, from good. What is the distinc-

tion between the spiritual and the celestial, may be seen above, n. 2069; and frequently in the First Part. The former, viz., the spiritual, who become rational by truth, are here understood by Ishmael; for rational truth is Ishmael, in his genuine meaning, as was shown above, n. 1893, 1949, 1950, 1951. This rational truth, when it is adopted and desired by good, as in the present case by the Lord understood by Abraham, signifies the spiritual, consequently the spiritual man; or, which is the same, the spiritual church, the salvation of which the Lord desired out of his Divine Love; concerning which love, see above, n. 2077. This desire is expressed by these words, "O that Ishmael might live before thee!"

2079. Verse 19. *And God said, Sarah thy wife shall indeed bear thee a son, and thou shalt call his name Isaac, and I will establish my covenant with him for an everlasting covenant to his seed after him.* "God said," signifies, a reply perceived: "Sarah thy wife," signifies, Divine Truth conjoined with good: "shall indeed bear thee a son," signifies, that from thence would come the rational (principle): "and thou shalt call his name Isaac," signifies, the Divine Rational: "and I will establish my covenant with him," signifies, union: "for an everlasting covenant," signifies, eternal union: "to his seed after him," signifies, those who should have faith in the Lord.

2080. "God said."—That it signifies a reply perceived, appears from the signification of saying, as denoting to perceive, concerning which above, n. 2077; and as in the foregoing verse Abraham said, by which was signified perception; and here God said, or replied; it follows, that it signifies a reply perceived, or a reply of perception. In every perception whatever there is both a proposition and a reply. The perception of each is here expressed, in the historical sense, by Abraham's saying to God, and by God's saying to Abraham. That God's saying denotes to perceive, may be seen n. 1791, 1815, 1819, 1822, 1898, 1919; and above in this chapter throughout.

2081. "Sarah thy wife."—That it signifies Divine Truth conjoined with good, appears from the representation and consequent signification of Sarah, as being Divine Truth conjoined with good, concerning which above, n. 2063.

2082. "Shall indeed bear thee a son."—That it signifies, that from thence should come the rational (principle), appears from the signification of a son, as denoting truth,—here truth rational, concerning which also above, n. 2066.

2083. "And thou shalt call his name Isaac."—That it signifies the Divine Rational, appears from the representation of Isaac, and also from the signification of his name in the internal sense. First, with respect to the representation of Isaac: Abraham, as has been shown above, represents the Lord's internal man, but Isaac the rational man, and Jacob the natural. The Lord's internal was Jehovah himself: the rational man, as being conceived from an influx of the internal man into the affection of sciences belonging to the external, n. 1895, 1902, 1910, was from the Divine thus conjoined with the Human. Hence the first rational represented by Ishmael, was human; but it was made Divine by the Lord, and thus is represented by Isaac. Secondly, with respect to the signification of his name. Isaac was so named from laughter; and as laughter, in the internal sense, signifies the affection of truth, which is of the rational, as was shown above, n. 2072, it here signifies the Divine Rational. The Lord, by his own proper power, made Divine all that was human with him; thus not only the rational, but also the interior and exterior sensual, and thus the very body itself: thus he united the Human to the Divine. That not only the rational, but also the sensual, and thus the whole body, was made Divine, and Jehovah, has been shown above; and it may appear to every one from this, that the Lord alone rose from the dead as to his body, and that he sits at the right hand of Divine Power, both as to all his Divine and all his Human: to sit at the right hand of Divine Power, signifies, to have all power in heaven and in earth.

2084. "And I will establish my covenant with him for an everlasting covenant."—That it signifies union, and, in fact, eternal union, appears from the signification of a covenant, as being conjunction, and when spoken of the Lord, as being the union of his Divine Essence with his Human, and of his Human Essence with his Divine. That a covenant has such signification, was shown above, n. 665, 666, 1023, 1038, 1864, and throughout in this chapter.

2085. "To his seed after him."—That it signifies those who should have faith in the Lord, appears from the signification of seed, as denoting faith, concerning which above, n. 1025, 1447, 1610, 2034. By seed are here signified those who have the faith of love, that is, have love to the Lord, consequently the celestial, or the members of the celestial church: for the subject treated of is seed descending from Isaac. But they who have

the faith of charity, that is, have charity towards their neighbor, consequently, the spiritual, or they who are of the spiritual church, are signified by Ishmael; and these are treated of in the subsequent verse. What is the distinction between the celestial and the spiritual, may be seen above, n. 2069, 2078; also what is the distinction between having love to the Lord, and having charity towards the neighbor, n. 2023.

2086. Verse 20. *And as for Ishmael, I have heard thee. Behold, I will bless him, and will make him fruitful, and will multiply him most exceedingly: twelve princes shall he beget; and I will make him become a great nation.* “As for Ishmael, I have heard thee,” signifies, those who are rational from truth, that they are to be saved: “Behold, I will bless him,” signifies, that they shall be imbued and endowed: “and will make him fruitful,” signifies, with the goods of faith: “and I will multiply him,” signifies, with truths thence: “most exceedingly,” signifies, immensely: “twelve princes shall he beget,” signifies, the primary precepts of the faith which is of charity: “and I will make him become a great nation,” signifies, the enjoyment of goods, and the increments of them.

2087. “As for Ishmael, I have heard thee.”—That it signifies, those who are rational from truth, and that they are to be saved, appears from the representation of Ishmael in this place, as denoting those who are rational from truth, or those who are spiritual, concerning which see above, n. 2078; and that they are to be saved, appears from the signification of “I have heard thee,” as may appear without explication.

2088. “Behold, I will bless him, and will make him fruitful, and will multiply him most exceedingly.”—That these words signify, that they shall be imbued and endowed with the good things of faith, and the truths thence, to an immense degree, appears from the signification of being blessed, of being made fruitful, and of being multiplied. To be blessed signifies to be endowed with all goods, as was shown in the First Part, n. 981, 1096, 1420, 2422: to be made fruitful, signifies the goods of faith with which they should be endowed: and to be multiplied, signifies the truths thence, as was also shown in the First Part, n. 43, 55, 913, 983. It would be tedious here to explain again who are celestial, and who are spiritual, as they are described above, see n. 81, 597, 607, 765, 2069, 2078; and in several other places: in general, the celestial are those who have love to the Lord, and the spiritual those who have charity

towards the neighbor: what the distinction is between having love to the Lord, and charity towards the neighbor, may be seen above, n. 2023. The celestial are those who are in the affection of good originating in good, but the spiritual those who are in the affection of good originating in truth. From the beginning all were celestial, because in love to the Lord, whence they received perception, by which they perceived what was good, not from truth, but from the affection of good. But afterwards, when such love to the Lord no longer existed, spiritual men succeeded; and men were called spiritual, when they were in love towards their neighbor, or in charity. But neighborly love, or charity, was implanted by truth; and thus they received conscience, according to which they acted, not from the affection of good, but from the affection of truth. Charity, with such, appears like the affection of good, but it is the affection of truth: and from such appearance, charity is also called good; it is, however, the good of their faith. These are they who are meant by the Lord in John: "I am the door, by me if any one enter in, he shall be saved, and shall go in and out, and find pasture. I am the good shepherd, and know my sheep, and am known of mine. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd," x. 9, 14, 16.

2089. "Twelve princes shall he beget."—That it signifies the primary precepts which are of charity, appears from the signification of twelve, as denoting all things of faith; and from the signification of princes, as denoting things primary. Kings and princes are spoken of throughout the Word; but in the internal sense they never signify a king or prince, but those things which are primary in regard to the subject in relation to which they are mentioned. That kings signify truths in one complex, was shown above, n. 2015; that princes signify the primary things of truth, which are precepts, n. 1482. Hence the angels, specifically the spiritual angels, are called principalities, because they are in truths. Princes are predicated of them by reason of truths which are of charity, for, as was said above, n. 1482, the spiritual, by truths appearing to them as truths, receive charity from the Lord, and by charity conscience. That twelve signifies all things of faith, has been heretofore unknown to the world; nevertheless, this is the constant signification of twelve, wherever that number occurs, either in the historical or prophetic Word. Nothing else is signified by the twelve sons

of Jacob, and hence by the twelve tribes named according to them; in the like manner by the twelve disciples of the Lord, each one of whom represented some essential and primary principle of faith. What was particularly represented by each son of Jacob, and hence by each tribe of Israel, will be shown, by the divine mercy of the Lord, when concerning the sons of Jacob, Gen. xxix. and xxx.

2090. "And I will make him become a great nation."—That it signifies the enjoyment of goods, and the increments of them, appears from the signification of nations, as denoting goods, concerning which see above, n. 1159, 1258, 1259, 1260, 1416, 1849; wherefore, in the present case, to make him become a great nation, signifies, both the enjoyment and the increments of goods.

2091. Verse 21. *But my covenant will I establish with Isaac, whom Sarah shall bear to thee, at this set time in the next year.* "My covenant will I establish with Isaac," signifies, union with the Divine Rational; "whom Sarah shall bear to thee," signifies, Divine Truth conjoined with good, from which it will exist: "at this set time in the next year," signifies, the state of union at that time.

2092. "My covenant will I establish with Isaac."—That it signifies union with the Divine Rational, appears from the signification of a covenant, as denoting union, concerning which above; and from the representation of Isaac, as denoting the Divine Rational, concerning which above, n. 2083.

2093. "Whom Sarah shall bear to thee."—That it signifies Divine Truth conjoined with Divine Good, from which it will exist, appears from the representation of Sarah, as denoting Divine Truth, concerning which above, n. 2063, 2081; and from the representation of Abraham, as denoting Divine Good; concerning which see above, n. 2063; and in other places. How the Lord's first rational was conceived and born, was told in the foregoing chapter, when treating of Ishmael, by whom that rational was represented. The subject treated of in this verse, and in the following chapter, is that rational which was made Divine by the Lord, and this by a conjunction, as by a marriage, of Divine Good with Divine Truth. The first rational cannot be otherwise conceived, than by an influx of the internal man into the affection of sciences belonging to the external, nor be otherwise born than of the affection of sciences, which was represented by Hagar the handmaid of Sarai, as was shown in the foregoing chapter, n. 1896, 1902, 1910; and in other places

there ; but the second, or Divine Rational, is not so conceived and born, but by a conjunction of the truth of the internal man with the good of the same, and an influx thence. With the Lord, this was effected by his own proper power from the Divine itself, that is, from Jehovah. His internal man, as has been repeatedly stated above, was Jehovah ; and the good itself, represented by Abraham, was that of the internal man ; and so was the truth itself, represented by Sarah : thus each was Divine. Hence then the Lord's Divine Rational was conceived and born ; it being effected by an influx of good into truth, thus by truth ; for truth is the chief (constituent) of the rational, as was stated above, n. 2072. It is therefore here said, " Whom Sarah shall bear to thee ;" which signifies Divine Truth conjoined with good, from which it was to exist ; and above, at verse 17, that " Sarah was a daughter of ninety years," signifying, that truth conjoined with good should effect this. The like, but not in equal perfection, exists with every man, as being created to the likeness and image of God : for his first rational is also conceived and born by an influx of his internal man into the life of the affection of sciences of his external ; but his second rational from an influx of good and truth from the Lord, through his internal man. This second rational he receives from the Lord when he is regenerated, for he is then made sensible in his rational of what the good and truth of faith are. The internal man with man, is above his rational, and is of the Lord, concerning which see n. 1889, 1940.

2094. The subject treated of in the preceding chapter, and thus far in this, is the conception and nativity of the rational with the Lord ; how it was made divine is also treated of in what follows. But some may suppose, that to know these things is of little importance to faith, and that it is enough to know, that the Lord's Human Essence was made Divine, and that the Lord is God as to both. The case, however, is this : They who believe this in simplicity have no need to know how it was effected, for to know how it was effected only has for its end, that they may believe it to be so. There are many at this day who believe nothing unless they are rationally convinced that it is so ; as may appear from this, that few believe in the Lord, although they confess him with their lips, because it is according to the doctrine of faith ; but still they say within themselves, and amongst themselves, that if they knew it could be so, they would believe. The reason that they thus

speak, and yet do not believe, is, because the Lord was born as another man, and was in external form as another man. Such persons can never receive any faith unless they first comprehend, in some way, how it may be so: therefore these things are made manifest. They who believe the Word in simplicity, have no need to know all these things, because they are in the end, which the former cannot attain except by the knowledge of such things. Moreover, these are the things which are contained in the internal sense, and the internal sense is the Word of the Lord in the heavens, and they who are in the heavens perceive it thus. When man is in the truth, that is, in the internal sense, he may then make one, as to thought, with those in heaven, although man is respectively in a most general and obscure idea. The celestial in heaven, who are in faith itself, regard the above things from good, as being so; but the spiritual regard them from truth: and these are confirmed by such things as are contained in the internal sense, and are thus perfected; which is done by thousands of interior reasons, which cannot perceptibly flow into the ideas of man.

2095. "At this set time in the next year."—That it signifies the state of union at that time, appears from what has been said concerning the age of Abraham, as being a son of a hundred years, and concerning the age of Sarah, as being a daughter of ninety years, when Isaac was born: by which is signified, that then the rational of the Lord's Human Essence would be united to his Divine, and that truth conjoined with good would effect this; concerning which above, n. 1988, 2074, 2075. Hence then the next year signifies the state of union.

2096. Verse 22. *And he left off speaking with him: and God went up from Abraham.* "He left off speaking with him," signifies, the end of this perception: "and God went up from Abraham," signifies, the Lord's entrance into his former state.

2097. "He left off speaking with him."—That it signifies the end of this perception, appears from the signification of speaking and saying, as being in the internal sense, to perceive, concerning which see frequently above: wherefore, to leave off speaking, is to be no longer in such perception.

2098. "And God went up from Abraham."—That it signifies the Lord's entrance into his former state, appears from what was said in the last paragraph, and thus without explication. That the Lord was in two states during his life in the world, one of humiliation, and the other of glorification, has been

shown above, n. 1603, 2033 ; and in consequence of this, it is evident that he had also two states of perception. He was in a state of glorification, that is, of the union of the Human with the Divine, when he perceived the things which are thus far contained in the internal sense of this chapter ; and that he was no longer in such perception, is expressed by this, that “ he left off speaking with him : and God went up from Abraham.”

2099. Verse 23. *And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his silver, every male among the men of Abraham's house, and circumcised the flesh of their foreskin, in the self-same day ; as God had said unto him.* “ Abraham took Ishmael his son,” signifies, those who are truly rational : “ and all that were born in his house, and all that were bought with his silver, and every male among the men of Abraham's house,” signifies here, as above, those within the church, with whom the truths of faith are conjoined with goods : “ and circumcised the flesh of their foreskin,” signifies, their purification and righteousness from the Lord : “ in the self-same day,” signifies, the state which has been spoken of : “ as God had said unto him,” signifies, according to perception.

2100. “ Abraham took Ishmael his son.”—That it signifies those who are truly rational, appears from the signification of Ishmael, as denoting those who are rational from truth, that is, who are spiritual ; concerning which above, 2078, 2087, 2088.

2101. “ All that were born in his house, and all that were bought with his silver, every male among the men of Abraham's house.”—That it signifies those within the church, with whom the truths of faith are conjoined with goods, appears from the signification of those born in the house, as being the celestial, and from the signification of those bought with silver, as being the spiritual ; and that they are those within the church, concerning whom above, n. 2048, 2051, 2052 : and also from the signification of a male, as denoting those who are in the truth of faith, concerning which also above, n. 2046. Whence it is evident, that they are those within the church with whom the truths of faith are conjoined with goods.

2102. “ And circumcised the flesh of their foreskin.”—That this signifies their purification and righteousness from the Lord, appears from the signification of being circumcised, as denoting to be purified from the loves of self and the world, concerning which see above, n. 2039 ; and also from the signification of the

flesh of the foreskin, as denoting the removal of those loves, concerning which also above, n. 2041, 2053, 2057 ; where it was likewise shown, that those loves alone oppose the influx and operation of good and truth from the Lord, and of consequence, the application of the Lord's righteousness to man. The subject treated of in this chapter throughout, is the union of the Lord's Divine Essence with his Human, and the conjunction of the Lord with man by his Human Essence made Divine ; and also concerning circumcision, that is, purification from the defilements appertaining to man. These things are in one series, and one follows from another. For the union of the Divine Essence with the Human in the Lord was effected, to the end that the Divine might be conjoined to man ; but the conjunction of the Divine with man cannot have place unless man be purified from those defiling loves : as soon however as he is thus purified, the Divine Human of the Lord flows in, and thus conjoins man to itself. Hence appears what is the quality of the Word, viz., that it is connected in a regular and beautiful series, when it is understood according to its signification in the internal sense.

2103. "In the self-same day."—That it signifies the state which has been spoken of, appears from the signification of day, as denoting state in the internal sense, concerning which n. 23, 487, 488, 493, 893.

2104. "As God had said unto him."—That it signifies according to perception, appears from the signification of God's saying and speaking, as denoting to perceive, concerning which n. 1791, 1815, 1819, 1822, 1898, 1919, 2097.

2105. Verses 24, 25, 26. *And Abraham was a son of ninety and nine years when he was circumcised in the flesh of his foreskin. And Ishmael his son was a son of thirteen years, when he was circumcised in the flesh of his foreskin. In the self-same day was Abraham circumcised and Ishmael his son.* "Abraham was a son of ninety and nine years," signifies the state and time before the union of the Lord's Divine Essence with his Human : "when he was circumcised in the flesh of his foreskin," signifies, when he utterly expelled the evils of the external man : "and Ishmael his son," signifies, those who are made rational by the truths of faith from the Lord : "was a son of thirteen years," signifies holy remains : "when he was circumcised in the flesh of his foreskin," signifies, as before, purification : "in the self-same day," signifies, that it was at that time :

“was Abraham circumcised, and Ishmael his son,” signifies, that when the Lord joined the Human Essence to his Divine, he also conjoined to himself, and saved those others, who from truth are rendered rational.

2106. “Abraham was a son of ninety and nine years.”—That it signifies the state and time before the union of the Lord’s Divine Essence with his Human, appears from the signification of ninety-nine years, as being the time before the Lord fully conjoined the internal man with the rational, concerning which, see above, n. 1988. The Lord’s internal man, as repeatedly stated above, was Jehovah himself, that is, the Divine Itself, which, when united to the Human, is united to the rational: for the Human begins in the inmost of the rational, and thence extends itself to man’s external.

2107. “When he was circumcised in the flesh of his foreskin.”—That it signifies, when he utterly expelled the evils of the external man, appears from the signification of being circumcised, as denoting to be purified from the loves of self and of the world, or, which is the same thing, from evils, for all evils are thence; concerning which, above, n. 2039, 2041, 2043, 2047: and that the Lord, by his own proper power, expelled evils, and thus made his Human Essence Divine, was abundantly proved in the First Part and also above, n. 2025.

2108. “And Ishmael his son.”—That it signifies those who become rational by the truths of faith, appears from the representation of Ishmael in this place, as denoting those who become rational by truth, that is, who become spiritual; concerning which, also above, n. 2078, 2087, 2088.

2109. “Was a son of thirteen years.”—That these words signify holy remains, may appear from the signification of ten, as being remains, concerning which above, n. 576, 1988; and from the signification of three, as denoting what is holy; concerning which, n. 720, 901. Hence the number thirteen, as being composed of ten and three, signifies holy remains. That numbers in the Word signify things, may be seen, n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893. What is meant by remains with man, was stated, n. 468, 530, 561, 660, 1050, 1906.

2110. “When he was circumcised in the flesh of his foreskin.”—That it signifies purification, appears from the signification of being circumcised, as denoting to be purified from self-love and the love of the world, concerning which, n. 2039; and from the signification of the flesh of the foreskin, as denoting

the removal of those loves, concerning which, n. 2041, 2053, 2057.

2111. "In the self-same day."—That it signifies, at that time, appears from the signification of day as denoting time and state, concerning which, also above, n. 23, 487, 488, 493, 893.

2112. "Was Abraham circumcised, and Ishmael his son."—That it signifies, that when the Lord conjoined his Human Essence to his Divine, he also conjoined to himself, and saved, those others who from truth become rational, appears from the representation of Abraham in this chapter, as denoting the Lord in that state and in that age, concerning which above, n. 1989; and from the representation of Ishmael here, as denoting those who from truth become rational, concerning which above, n. 2078, 2087, 2088; and also from the signification of being circumcised, as denoting to be purified, concerning which above, n. 2039; and, when predicated of the Lord, to be glorified, consequently, to put off the human, and to put on the Divine. That to be glorified is to put on the Divine, may be seen above, n. 2033; and that he then conjoined to himself those also, who from truth become rational, that is, spiritual, may be seen above, n. 2034, 2078, 2088.

2113. Verse 27. *And all the men of his house, he that was born in the house, and he that was bought with silver, of a son that was a stranger, were circumcised with him.* "All the men of his house, he that was born in the house, and he that was bought with silver," signifies, all who are within the church; "of a son that was a stranger," signifies, all who are rational out of the church; "were circumcised by him," signifies that they were justified by the Lord.

2114. "All the men of his house; he that was born in the house, and he that was bought with silver."—That this signifies all who are within the church, appears from the signification of him that was born in the house, as denoting the celestial; and from the signification of those bought with silver, as denoting the spiritual, concerning which, see above, n. 2043, 2051, 2052. It was there also stated, that they are those who are within the church; for all who are within the church, that is, all who constitute the church, are either celestial or spiritual; but who are the celestial, and who the spiritual, may be seen above, n. 2088. In this last verse of this chapter is contained a summary of all that has been stated above, viz., that they who are purified from the loves of self and of the world, whether they be within or without

the church, are justified by the Lord. Both classes are called the men of the house ; for the house, in the internal sense, signifies, the kingdom of the Lord. See n. 2048.

2115. "Of a son that was a stranger."—That it signifies all who are rational out of the church, appears from the signification of a son that is a stranger, as denoting those without the church, concerning which, see above, n. 2049, consequently, the Gentiles, who have not the Word, and therefore have no knowledge concerning the Lord. That these are equally saved, when they are rational, that is, when they live together in charity and mutual love, and have received any principle of conscience according to their religion, was shown in the First Part, n. 593, 932, 1032, 1059, 1327, 1328.

2116. "Were circumcised by him."—That it signifies that they were justified by the Lord, may appear from the representation and consequent signification of being circumcised, as denoting to be purified ; concerning which, see above, n. 2039. Their being circumcised by him, that is, by Abraham, was also representative, viz., of their being purified and thus justified by the Lord. With respect to justification, this is not according to the common opinion, viz., that all evils and sins are wiped away, and altogether blotted out, when, as they imagine, man receives faith, though at the very hour of death, however he may have lived in evil and wickedness during the whole course of his life : for I have been fully instructed, that not the smallest evil, which a man has thought and actually done in the life of the body, is wiped away and altogether blotted out, but that all remains, even to the smallest particular. The truth is this. They who have thought and practised hatreds, revenges, cruelties, and adulteries, and thus have lived in no charity, retain after death the life which they have thereby contracted, yea, all and single things belonging to that life, which successively return : hence their torments in hell. They who have lived in love to the Lord, and in charity towards their neighbor, likewise retain all the evils of their lives, but they are tempered by the goods which they have received from the Lord, through the life of charity, during their abode in the world ; and thus they are elevated into heaven, yea, are withheld from the evils, which they still have with them, so that they do not appear. Such in the other life as doubt that they have evils with them, because they do not appear, are again let into them, till they are convinced it is so ; and then they are again elevated into heaven.

This then is being justified ; for thus they acknowledge not the righteousness of self, but the righteousness of the Lord. The common saying, that they are saved who have faith, is true : but by faith nothing else is meant, in the Word, but love to the Lord, and love towards the neighbor, consequently, a life thence. Doctrinals and tenets of faith are not faith, but are only things belonging to faith ; for all and each of them are for the sake of this end, that man may be such as they teach. This may appear evident from the Lord's words, that the law and all the prophets, that is the whole doctrine of faith, consists in love to God, and in love towards the neighbor. Matt. xxii. 34—39 ; Mark xii. 28—35. That no other faith is given, which is faith, was shown in the First Part, n. 30—38, 379, 389, 724, 809, 896, 904, 916, 989, 1017, 1076, 1077, 1121, 1158, 1162, 1176, 1258, 1285, 1316, 1603, 1798, 1799, 1834, 1843, 1844 ; and that heaven itself consists in love to the Lord and in mutual love, n. 537, 547, 553, 1112, 2057.

CONCERNING THE LAST JUDGMENT.

2117. Few at this day know what the last judgment is. It is supposed that it will come at the destruction of the world : and it is hence conjectured, that this terrestrial globe is to perish by fire, together with all things that exist in the visible world ; and that then, for the first time, the dead shall rise again, and shall undergo their judgment ; when the wicked are to be cast into hell, and the good to ascend into heaven. These conjectures are from the propheticals of the Word, where mention is made of a new heaven and a new earth, and also of the New Jerusalem ; mankind not being aware, that the propheticals of the Word, in their internal sense, have a totally different signification from what appears in the literal sense ; and that by heaven is not meant the heaven, nor by earth the earth, but the church of the Lord in general, and with every individual in particular.

2118. By the last judgment is meant the last time of the church ; and also, the last time of every one's life. To speak of it, first, as denoting *the last time of the church* : it was the last judgment of the Most Ancient Church, or that before the flood, when their posterity perished, whose destruction is described by the flood. It was the last judgment of the Ancient Church, or that after the flood, when almost all who were of that church became idolaters, and were dispersed. It was the last judgment of the representative church which succeeded among the posterity of Jacob, when the ten tribes were carried away into captivity, and dispersed amongst

the nations ; and afterwards when the Jews, after the coming of the Lord, were driven out of the land of Canaan, and scattered over the whole earth. The last judgment of the present church, which is called the Christian Church, is what is meant, in the Revelation of John, by the new heaven and the new earth.

2119. That *the last time of the life of every man*, when he dies, is to him the last judgment, is not unknown to some, but still few believe it. Nevertheless it is a constant truth, that every man rises again after death into another life, and stands before the judgment. This judgment is thus accomplished. As soon as his corporeal organs grow cold, which takes place after a few days, he is raised again of the Lord by celestial angels, who at first are attendant on him : but when he is such that he cannot remain with them, he is then received by spiritual angels ; and successively afterwards by good spirits. For all whatever, that come into the other life, are welcome guests who meet a kind reception. But as every one's desires follow him, he who has led a wicked life cannot abide long with the angels and good spirits, but successively separates himself from them, and this until he comes among spirits whose life is similar and conformable to that which he had while in the world. It then appears to him as if he was in his bodily life, and, in fact, it is a continuation of his life. From this life his judgment commences. They who have led a wicked life, in process of time descend into hell : they who have led a good life, are by degrees elevated by the Lord into heaven. Such is the last judgment of every person ; of which we have spoken from experience in Part First.

2120. As to what the Lord spoke concerning the last times, saying that then the sea and the waves shall roar, the sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven, nation shall rise against nation, and kingdom against kingdom, with several other particulars, Matt. xxiv. 7, 29 ; Luke xxi. 25 ; they all and singly signify the state of the church, in regard to what it would be at the time of its last judgment. By the sea and the waves roaring, nothing else is signified, than that heresies and controversies, in general within the church, and in particular in every individual, would be thus noisy and outrageous : by the sun nothing else is meant than love to the Lord and charity towards our neighbor ; by the moon, faith ; and by stars, the knowledges of faith ; which in the last times would thus be darkened, would not give light, and would fall from heaven, that is, would vanish away. The like is said by the Lord in Isaiah, chap. xiii. 10. Also, by nation rising up against nation, and kingdom against kingdom, nothing else is meant than evils against evils, and falses against falses, &c. There are reasons, replete with arcana, why the Lord thus spake. That seas, the sun, the moon,

the stars, nations, and kingdoms, have such a signification, I know of a certainty ; and it was shown in the First Part.

2121. That the last judgment is at hand,* cannot so plainly appear on earth, and within the church, as in the other life, whither all souls come and flock together. The world of spirits is at this day full of evil genii and evil spirits, chiefly from the Christian world ; amongst whom there reign nothing but hatred, revenge, cruelty, and obscenity, of all kinds ; and also treacherous machinations. Nor is this the case only with the world of spirits, whither souls recently deceased first go, but also with the interior sphere of that world, where are those who, as to their intentions and ends, had been inwardly wicked. This sphere, in like manner, is at this day so crowded, that I have wondered that such a multitude could ever exist. For all are not cast instantly into hell, because it is according to the laws of order, that every one who is of such a character should return into his own life which he had in the body, and should thence be let down into hell by degrees. The Lord casts none down into hell, but every one casts himself thither. Hence those worlds of spirits are thronged with the crowds of such spirits, who tarry there for a time. By these the souls who come from the world are cruelly infested : and, moreover, the spirits attendant upon man (for every man is governed of the Lord by spirits and angels) are more excited than heretofore to infuse into man malignant influences, and in fact to such a degree, that the attendant angels can scarce avert them, but are compelled to flow into man more remotely. Hence, in the other life, it may evidently appear, that the last time is at hand.

2122. As to what further concerns souls recently arrived. They who come from the Christian world have scarce any other thought and purpose, than to become the greatest, and to possess all things, so entirely are they eaten up with the love of self and of the world ; which loves are altogether opposite to heavenly order, see n. 2057. Many, also, entertain no other than filthy, obscene, and profane thoughts, and discourse among themselves of nothing else : beside which, they make light of, and altogether despise, whatever is of charity and faith : the Lord they do not acknowledge, yea, they hold in hatred those who do profess him : for, in the other life, thoughts and hearts speak. Moreover, hereditary evils, arising from the wicked life of parents, are become more malignant ; and these, like fires hid and cherished inwardly, stimulate man to greater profanation than heretofore of all that is right and pious. Such spirits flock in troops at this day into the other life, and

* The reader will recollect, that this was published by our author in the year 1750. According to his later publications, the last judgment actually took place, or the chief operations belonging to it were performed, in the year 1757.

crowd the exterior and interior spheres of the world of spirits ; as stated above. When evil begins thus to prevail, and the equilibrium to incline on that side, it is thence plainly perceived, that the last time is at hand, and that the equilibrium will soon be restored by the rejection of those who are within the church and the reception of others who are without.

2123. That the last time is at hand, may also appear, in the other life, from this, that all the good which flows from the Lord through heaven into the world of spirits, is there instantly turned into the evil, obscene, and profane, and that all truth is turned instantly into the false : thus mutual love is turned into hatred, sincerity into deceit, &c., so that good and truth are no longer perceptible. The like comes to pass with the man who is governed by spirits with whom the evil spirits in that world have communication. This has been most clearly discovered to me by much experience, which, were I to adduce it all, would fill many pages. It has often been given me to perceive and hear how the good and truth which flow from heaven are turned into evil and the false, together with the degree and quality of the perversion.

2124. I have been informed, that voluntary good, which was with the men of the Most Ancient Church, was utterly lost among the antediluvians : but that at this day, with the men of the Christian Church, intellectual good is beginning to perish, insomuch that little of it is left remaining ; by reason that they believe nothing but what they comprehend by their senses, and that at this day men not only reason from the senses, but also extend such reasonings to divine arcana, by a philosophy unknown to the ancients. The consequence of this is, that intellectual light is utterly darkened, and the darkness is become so great as scarce to admit of being dispersed.

2125. The quality of the men of the Christian Church at this day was visibly exhibited to me by representations. There appeared, in a black cloud, some spirits so black, that I was struck with horror : and afterwards there appeared others not so horrible ; and it was signified to me that I should see something. There were then seen, at first, some children, who were combed by their mothers so cruelly, that the blood followed the comb : by which was represented that such is the education of infants at this day. There afterwards appeared a tree, accompanied with a perception as if it was the tree of knowledge ; and a great viper was seen to ascend into it, of such a size as to inspire horror : it appeared to be of the length of the trunk. The tree with the viper vanishing, there appeared a dog. A door was then opened into a chamber, illuminated with a yellow light like that of a coal fire ; and in it were two women : it was perceived that it was a kitchen ; but I am not at liberty to relate what was there seen. It was told me,

that the tree, with the viper which arose into it, represented the state of the members of the church, as it is at this day; showing how they entertain mortal hatreds instead of love and charity, and how they cover such hatred also with simulated integrity and deceits; and likewise, how they cherish impious thoughts concerning the things appertaining to faith: but the things seen in the kitchen represented those hatreds and thoughts, as they would be if carried further.

2126. It was also further represented, how those who are within the church at this day are in opposition to true innocence. There appeared a beautiful and innocent infant; at the sight of whom the external bonds, by which wicked genii and spirits are restrained from great enormities, were a little slackened. They then began to treat the infant in the worst manner possible, to tread him under foot, and to express a desire to kill him, one after one manner, and another after another: for innocence, in the other life, is represented by infants. Hereupon I said, that such dispositions did not appear with them in the life of the body: but reply was made, that their interiors were such, and that they would have displayed the same furious rage against all who are innocent, had not they been prevented by civil laws, and by other external restraints, such as the fear of losing property, honor, reputation, and life. On hearing this reply, they also made it a subject of mockery. Hence may appear what is their quality at this day; and further, that the last times are at hand.

2127. In the other life there sometimes appears, as it were, a kind of last judgment manifested to the wicked, when their societies are broken up and dispersed; and to the good, when they are introduced into heaven. It is permitted to relate what has been made known by experience in regard to both.

2128. The idea of a last judgment performed on the wicked, which was seen by me twice or thrice, was as follows. When the spirits about me conjoined themselves into pernicious societies, so as to prevail, and did not suffer themselves to be ruled by the law of equilibrium according to order, but annoyed other societies in an insolent manner, and, by their predominant power, began to do them hurt: there then appeared a company of spirits of considerable magnitude, from the quarter in front a little to the right above, at whose approach a kind of fluctuating and loud-sounding tumult was heard. Upon this, consternation with terror was caused among the spirits: thence ensued confusion: and then they who were in those societies were dispersed, one in one direction, and another in another, so that they were separated from each other, and none knew where his companion was. During this tumult it appeared to the spirits no otherwise than as a last judgment, with destruction of all. Some uttered lamentations: some through terror lost as it were all heart: in a word, all were seized with a

sense of danger, as if their last end was come. The noise of those who approached from the quarter in front sounded to them variously ; to some like the noise of armed horsemen, to others differently, according to the state of fear and consequent phantasy in each. It was perceived by me as a continued murmur, with alternate undulations, and indeed of many sounds together. I was informed by those who were near me, that such companies come from that quarter, when societies are thus in evil association, as stated above ; and that they know how to dissociate and separate them one from another, and, at the same time, to strike terror into them, so that they think of nothing but flight : and that, by such disjunctions and dispersions, all are afterwards reduced to order by the Lord : also that a dispersion of this sort is signified in the Word by an east wind.

2129. There are likewise other kinds of tumults, or rather of conflicts, which present also the idea of a last judgment, and by which societies, who are in evil connexion as to their interiors, are dissolved. Concerning these, I am at liberty to relate what follows. Such spirits are reduced to a state, in which they do not, as usual, think in society, or in communion, but each for himself. From their thoughts thus varying, and their speech thus diversely murmuring, there was heard a certain noise as of many waters, and amongst them a conflict, such as cannot be described, arising from the confusion of opinions concerning certain truths which were at that time the objects of their thought and discourse ; which conflict is such, that it may be called a spiritual chaos. The sound of the murmurs thus in conflict and confusion was threefold. One flowed in about the head ; and it was told me that this was the conflict of their thoughts : another flowed in towards the left temple ; and it was said, that this was the conflict of their reasonings concerning certain truths, which they were not disposed to believe : the third flowed in from above towards the right, and was harsh, but not so confused : the harshness seemed to vibrate to and fro, which, it was told me, arose from this, that their truths were at strife with each other, and were thus bandied to and fro by their reasonings. During these conflicts, there were nevertheless spirits who discoursed with me, telling me what each thing signified ; their discourse penetrating distinctly through those noises. The subjects of their reasonings were chiefly these : Whether it is to be understood literally, that the twelve Apostles would sit upon twelve thrones, and judge the twelve tribes of Israel : and whether any are to be admitted into heaven but such as have suffered persecutions and miseries. Every one reasoned according to the phantasy which he had imbibed in the life of the body. But some of them, who were reduced into communion and order, were afterwards instructed, that these things are to be otherwise understood, namely, that by the Apostles are not meant the Apostles, nor by thrones

thrones, nor by tribes tribes, yea, neither by twelve twelve, but that by all those are signified the primary things of faith, n. 2089; and that by these, and according to these, judgment is passed upon every one. It was further shown, that the Apostles cannot possibly judge a single man, but that all judgment belongs to the Lord alone. With respect to the other subject of debate, they were informed, that this is not to be understood as if those only were to come into heaven, who have suffered persecutions and miseries; but that the rich as well as the poor, they who are in high stations as well as they who are in low condition, will be received there: and that the Lord has pity on all, especially on such as have been in spiritual miseries and temptations, which are persecutions by the wicked; and who thus acknowledge that of themselves they are miserable, and believe it to be of the Lord's mercy alone that they are saved.

2130. With respect to the idea of a last judgment presented before the good, when they are admitted into heaven, it is permitted to relate how this is. It is said in the Word, that the gate was shut, so that none could any longer be admitted; and that some had no oil, and came too late, and therefore were not admitted; by which particulars is also signified the state of the last judgment. How these things are, and how they are to be understood, has been shown me. I heard societies of spirits, one after another, saying with a distinct voice, that the wolf wished to carry them away, but that the Lord had delivered them, and that thus they were restored to the Lord; at which they rejoiced from the inmost heart. For they had been in despair, and thus in fear that the door was shut, and that they were come too late, so that they could not be let in. Such a thought was infused into them by those who are called wolves; but it was dissipated by their being let in, that is, by their being received by the angelic societies; for admission into heaven is nothing else but such reception. This letting-in appeared to me, as being effected and continued through societies amounting in number to twelve, and that the twelfth was let in, that is, was received, with greater difficulty than the foregoing eleven. Afterwards, also, there were admitted, as it were eight societies, which it was indicated to me were of the female sex. It was then told me, that this process of admission, that is, of reception into the heavenly societies, has this appearance, and this by orderly continuation from one place to another; also, that heaven can never be filled to eternity, still less can the door be shut; but that its inhabitants are more blessed and happy, in proportion as more come into it, because thus its unanimity is strengthened. After the above were let in, it then appeared as if heaven was shut: for there were many who then also wished to be let in, that is, to be received; but reply was made, that this could not be as yet; which is signified by their coming too late, by the door's being

shut, by their knocking, and by their not having oil in their lamps. The reason why they were not admitted, was, because they were not as yet prepared, so as to be able to abide with the angelic societies, where mutual love dwells: for, as was said above, n. 2119, they who have lived in the world in charity towards their neighbor, are by degrees elevated by the Lord into heaven. There were also other spirits, who were ignorant of the nature of heaven, as consisting in mutual love, who also then wished to be let in, supposing that merely to be let in would be sufficient: but reply was made them, that their time was not yet, but that they should be let in at another time, when they were prepared. The reason that twelve societies appeared, was, because twelve signify all things of faith, as was said above, n. 2129.

2131. They who are admitted, are received by the angelic societies with the inmost charity and its joy, and all love and friendship is shown them. But if they are not freely willing to continue in those societies to which they first come, they are then received by other societies; and this successively, till they come to that society with which they agree, according to the life of mutual love in which they are. There they abide, till they become still more perfect; and then they are elevated and exalted thence to still greater happiness; and this from the mercy of the Lord, according to the life of love and charity which they had received in the world. But their translation from one society to another is never effected by a rejection on the part of the society in which they are, but by a certain voluntary in themselves, according to the desire which is insinuated into them from the Lord and being thus according to their desires, all is done from freedom.

2132. It is said in the Word (Matt. xxii. 11, 12, 13), that there came in one who had not on a wedding-garment, and that he was cast out: how this case is, was also shown to me. There are some who, in the life of the body, are so imbued with deceit, that they can feign themselves angels of light, and then whilst they are in such a hypocritical state in the other life, they can also insinuate themselves into the nearest heavenly societies. But they do not long continue there; for as soon as they perceive the sphere of mutual love there, they are seized with fear and horror, and cast themselves headlong down. It then appears, in the world of spirits, as if they were cast down by others; some towards the lake, some towards Gehenna, and some towards some other kind of hell.

2133. Twice or thrice, by the divine mercy of the Lord, heaven was so far opened to me, that I heard a general glorification of the Lord; the nature of which is this. Several societies together and unanimously, but still each society by itself, with distinct affections and the ideas thence derived glorify the Lord. The

heavenly voice was heard far and wide, and to such an immense extent, that the hearing was lost for want of determination, as the sight is when it beholds the universe : and this was attended with the inmost joy and felicity. There was also perceived a glorification of the Lord at times resembling a radiation flowing downwards, and affecting the interiors of the mind. This glorification takes place, when the angels are in a state of tranquillity and peace; for it then flows forth from their inmost joys, and from their felicities themselves.

2134. At the end of the next chapter, by the divine mercy of the Lord, the State of Infants in the other life will be treated of.

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